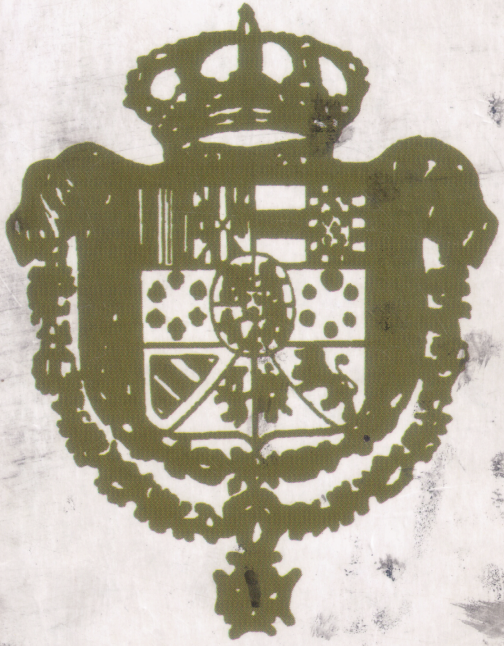
THE PHILIPPINES



J. MALLAT

Quezon City, R.P.,
25 Dec., 2024.

Dear reader:-

This is the first-ever scan (of a book) I have done with a laser printer that came into my possession only two days ago, a Brother MFC-7420, probably at least 15 years old. (I myself turn 18 next month.) The printhead needs fixing--and if you should like to help with that materially, please write to me!--but the scanner, though not the fastest, works well enough, as the following pages will hopefully show.

For my other scans (Constantino, Sison, &c.), and work in general, please visit my Web-site: pao-chingming.neocities.org. One current project is a paper on the history of prostitution in the Philippines, from a Marxist-feminist lens of course. My e-mail address is: baojingming1968@gmail.com (no hyphen).

As regards the book itself, I subjoin the following from W.E. Retana:-

> "It is a very important work, and its merit lies not in its originality but in the method and good order given to the material.
>
> "The author was born in Angouleme, France in 1806 and died in Paris in 1863. As a young man, he settled in Barcelona and there practised medicine; later appointed physician by the Spanish government at the Hospital de San Juan de Dios, Manila....For the personal and active part he took when the French seized the island of Basilan, the emperor rewarded him by adding "de Bassilan" to his name.
>
> "His works have been copied without acknowledgement by numberless Spanish writers, principal among them the Frs. Buceta and Bravo for their famous Diccionario."

Above a very rough translation of an entry on p. 245, Biblioteca Filipina (Lib. of Cong., '03).

I am, dear reader,

As ever,

Pao Ching-ming

DEDICATION

In commemoration of the *Centennials of Filipino Nationalism, Nationhood,* and the *Philippine Revolutionary Movements,* this edition is dedicated to scholars, researchers and students of Philippine history and culture.

National Historical Commission of the Philippines

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THE

PHILIPPINES

History, Geography, Customs,

Agriculture, Industry

and

Commerce

of the Spanish Colonies in Oceania

By JEAN MALLAT

Knight of the Legion of Honor, Member of the
Geographical Society and of Several
Scientific French and Foreign
Societies

Translated by

PURA SANTILLAN — CASTRENCE

In Collaboration with

LINA S. CASTRENCE

Published by

NATIONAL HISTORICAL COMMISSION
OF THE PHILIPPINES

Manila

PHILIPPINES

LES

PHILIPPINES

HISTOIRE, GEOGRAPHIE, MŒURS

AGRICULTURE, INDUSTRIE

COMMERCE

DES COLONIES ESPAGNOLES DANS L'OCÉANIE.

PAR J. MALLAT

CHEVALIER DE LA LÉGION D'HONNEUR, MEMBRE DE LA SOCIÉTÉ DE GÉOGRAPHIE ET DE PLUSIEURS SOCIÉTÉS SAVANTES FRANÇAISES ET ÉTRANGÈRES.

PARIS

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1846

PREFACE TO THE TRANSLATION

Books and articles in French, German and other European languages on the Philippines under Spain are not lacking, to be certain, but few works such as those by Jean Mallat and M.V. Lannoy give a really comprehensive account of the colonial historical development as a whole, and this fact alone makes the translation of Mallat all the more significant. Almost all the major fiel e, of human endeavor are represented in Mallat's book: "history, geography, mores, agriculture, industry and commerce of the Spanish colonies in the Oceania." Among the Spanish and other authorities, there were several to whom Mallat felt heavily indebted, namely: Antonio de Morga (1609), Juan de l· Concepcion, Joaquin Martinez de Zuñiga, O.S.A., Pedro Murillo Velarde, S.J., Francisco Combes, S.J., Diego de Aragon, O.P., Jean Baptiste de Gentil and the author of *Aristodeme.*

In publishing an English version of Jean Mallat's book, therefore, the National Historical Institute is very fortunate to have as translator, former Ambassador Pura Santillan-Castrence, who has used her knowledge of French and her literary talent to make the style of Mallat s work readable, interesting and comprehensive to both the general reader who has read a little about our history, and the specialist who will be looking for amplification of what he already knows.

Translation is no simple task. What Madame Castrence has endeavored to accomplish is to get at the essential meaning of the original text in French, thereby preserving the letter and spirit of Mallat's work. There is good reason to hope that by her zeal, enthusiasm and dedication, she will be able to make the general readers realize the importance and value of Mallat's work to contemporary Philippine history and culture.

All in all, the translation represents an achievement in clarity, accuracy and lucidity in style and reflects an intellectual satisfaction of a deeper understanding of our colonial history and society. This translation work will underlie the continuing need for our appeal to the spirit of the past so that the light it can cast on our current path may illumine also the tasks for the future.

SERAFIN D. QUIASON
Acting Chairman
National Historical Institute





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Following Christopher Columbus' steps, Vasco Nuñez de Balboa born at Xerez de Badajoz, after a long and hazardous work involving great danger, approached the Isthmus of Panama which was then called Darien.

Avid for glory and for conquests, and eager for discoveries, he penetrated these mountainous and savage lands, fighting war-like tribes along the painful march, and driving them back before him in order to open a passage; to call them brutal people with whom one would always remember with the thought of shameful vices, an accusation which, however, would sound suspicious from the lips of enemies who were themselves guilty of much ferocity.

After having gone through many dangers and arriving at the peak of the mountain ranges in Panama, he took a sweeping view of the sea, the aim of his search. That was in September 1545; four more days of fatigue and of constant perils had to be spent for the descent to the shore. There, Balboa hastened to immerse his foot into the sea; then getting in deeper, up to the waist, he took his sword in one hand, his shield in the other, and said to the Spaniards and the natives lining the shore: "Be witnesses that I am taking possession of this sea for the crown of Castile, in the name of its King, Charles V, and this sword shall preserve this domain for him." He gave to this part of the sea the name of San Miguel in honor of the day that he took possession of it.

Let us try to forget that Balboa, who had at first been heaped with favors by the King, found himself afterwards the butt of odious calumnies spread by his jealous and perfidious father-in-law, Pedro Arias, and through him lost his head.

Upon the discovery of the Pacific Ocean, the idea that America ended at its southern extremity by a tip of land similar to the Cape of Good Hope seemed to present itself naturally to the minds of the navigators. It was an idea held first by Fernando de Magallanes, Portuguese by birth, better known in France under the name of Magellan, and at once he proposed to the king, Don Manuel, the bold project of searching in these seas for a new passage through which to go to the Moluccas.*

The King of Portugal dismissed these plans as mere dreams and gave no weight to Magellan's offer of a project. The latter, piqued by the indifference, resolved to look elsewhere for a government capable of appreciating his worth. Accompanied by his compatriot, Ruy Falero (or Talero), who enjoyed the reputation of that of a great cosmographer, he went to the court of Charles V which was then at Valladolid. There, holding a globe in his hand (which, incidentally was well-made for those times), he traced in the presence of the King, the route which he proposed to follow, and promised the King to reach the Moluccas, the country from where the Portuguese obtained their spices, by a course opposite to that customarily taken, adding that by virtue of the mandate from Pope Alexander VI, expedited in Rome on May 4, 1493, the Crown of Castile would acquire from then on a right to the ownership of these islands equal to that of the Portuguese.

At the same time, the two petitioners appealed to the Bishop of Burgos, Don Rodriguez de Fonseca, the minister in charge of the affairs of the Indies, who particularly relished a project whose importance he completely sensed. He communicated it to the Grand Chancellor who in turn submitted it for the second time to the King; he did the same to the Prime Minister, M. de Gebres.

Magellan was called again to the presence of the emperor; he once again performed his demonstration on the globe where he had reproduced the lines which his friend, Serrano, had traced, the same man who had discovered the Moluccas. He assured the success of his undertaking as soon as the emperor deigned to accord him his protection.

Charles V understood him and, certain that he was dealing with a man of honor, merit, and courage, accepted his pro-

*This name which the historian, Juan de la Concepcion, claims is a derivation from the Hebrew word *malach*, comes from *moloc* or *moluco* which, in the language of the country, means something most exquisite and most delicious.

posal, in spite of the intrigues of the Ambassador of Portugal, Alonso de Acosta, who spared nothing in his attempt to effect the failure of Magellan's project.

An act was consequently drawn up by which Magellan bound himself to discover, within the limits of the countries recognized by the Pope as belonging to the crown of Spain, islands rich in spices and which no one, during the period of ten years, could approach by the same route without the permission of the King who was to have the sole right of trade there. The two adventurers were to receive the twentieth part of the net profit from this trade. The King gave them, besides, the government of the islands they would discover under the supreme authorities of the crown of Castile, their title of *adelantado*, transmissible to their heirs but under the supreme authority of the crown of Castile. It was recognized, furthermore, that they could ship, aboard the vessels of His Majesty, merchandise with a value of 1,000 ducats; if they discovered more than six islands, they were to receive the fifteenth part of the profits obtainable from two of them. Also to belong to them was the fifth part of what the vessels of the first expedition would load. It was a veritable partnership formed between a king and his subjects, the first which had ever existed, and one which other countries imitated later. It is only by associations of this kind, between governments and the citizens, that those great enterprises, involving at once religious, political and commercial interests, can succeed. In this way all the forces of a state work towards the same goal; they support one another mutually, and the success of the undertaking becomes the outcome of their common efforts.

Five ships from the harbor, of 60 to 130 tons, and manned by two hundred thirty four crew men were armed for this expedition. The King appointed the different officers, giving special attention to those who were to take care of the accounts; he ordered further that if Magellan should happen to die during the trip, the command would pass on to Ruy Talero.

After all these conventions had been made, Magellan went to Sevilla to make the necessary arrangements with the *casa de contratacion;* there he found that money was lacking for arms and for the equipment of the vessels. Matters would have dragged on for a long time had it not been for the patriotism of the merchants of Sevilla, who advanced the necessary sum to the government.

At this point, however, warning reached the King which made him fear that there was misunderstanding between the

two commandants, a situation which could gravely disturb the success of the enterprise. Therefore, using as a pretext the state of health of Ruy Talero which was, indeed, very precarious, Charles sent him his thanks with many compliments and excused him from the project. Thus, Magellan remained alone at the head of the expedition. Then, when all the preparations were finished and the appointments made, the royal standard was sent to Sevilla and handed over to Magellan in the church of Sta. Maria de la Victoria. At the same time, conformably with the customs of Castile and as a loyal subject of his Majesty, he solemnly swore to accomplish faithfully the goal of his voyage. He received, in his turn, the oaths of the captains and the other officers of the squadron, who swore to follow him and to obey him in all matters. This ceremony was a truly beautiful spectacle to see, enhanced further by the thought that the great monarch ruling Spain at the time welcomed and encouraged genius wherever he found it, and that the merchants of Sevilla had generously associated themselves with the noble example given by the King.

Finally, on August 19, 1519, after public prayers had been said for him and his crew, Magellan left Sevilla with his squadron, himself sailing on the vessel, *La Trinidad*. The first harbor he put into was in the Canary Islands where he got food and water provisions for his ship. Then he launched into the vast expanse of the sea. His voyage stopped at first, in the region of calm winds; then he met unexpectedly with a hundred adverse circumstances and with tempests. It was therefore, not until December 13 that he dropped anchor in the bay of Rio Janeiro, where he procured corn, fruits and poultry in exchange for objects of little value.

He continued his trip along the coasts of South America, often exposed to the greatest dangers. Although fishing and hunting penguins and seals supplied him with food in abundance, generally speaking, other food provisions were rather inadequate; the crew murmured their plaints, and there were those from the other vessels who threatened to abandon the expedition. The chief sustained the spirit of the men in his ship with a talk and he reminded them that their sufferings were only temporary, and that it would not be long before they would come upon an abundant and rich country where they would wallow in gold and from which they would bring back treasures that will enlace them the rest of their lives with real opulence in the bosom of their families. He himself resolved to either succeed in his enterprise or to die. He told them that he was convinced that there was no Spaniard so ignoble as to fail in his oaths and in his duty.

Hardly had Magellan finished speaking when he was warned that Captain Mendoza was on the point to mutiny. He immediately had a canoe put out to sea to be manned by five men who were ordered to bring a letter to Mendoza. However, they were to execute him while he was reading it. A rowboat followed with thirty determined men to lend, in case of need, a stronghand to the men in the canoe. The order of the commandant was strictly obeyed; the traitor Mendoza was put to death. His body, cut up in four parts, was suspended in the sail yards of his ship. This prompt and severe justice saved the expedition with the return of the atmosphere of obedience in former days.

As they advanced towards the Antarctic region, navigation became more dangerous, and the cold became more intense. Already, one of the ships was lost; the others lost part of their sails, the rudder of Magellan's ship was broken, and the men had to work amidst the cold weather and snow to repair it.

Once the first grumblings were pacified, however, the expedition seemed to be animated again with a new courage. Although the crew had been under ration since the beginning, and the boats were partly disabled, these fearless men, faithful to their oaths, and strong in their faith in God (whom one never forgets in times of danger and ever prays to) did not shirk before danger, or refuse to make necessary sacrifice. Their chief, in turn, was steadfast in his purpose to follow his adventurous route without worrying with the means of returning.

Almost a year had passed since their departure when in the month of August, 1520, their imperfect instruments gave them 49° 18' of astral latitude, the cape being to the south. Magellan ordered the other ships to reconnoiter in all directions. They came back at the end of five days, announcing that they had found the passage their commandant was looking for. They had navigated, they said, for three days, in the middle of very strong currents and there, in an arm of the sea was what appeared to them like a strait, because they could not find the end of it. Magellan, believing that they had indeed discovered a passage, decided to enter into the sea channel and dropped anchor there.

On October 28, they were in the West of the Cape of Saint Severine. Since one vessel sent in reconnaissance had navigated for a long time more or less in the same direction as the previous ones without finding a passage, Magellan, now convinced that what was found was indeed the passage that was to lead him to the South Sea, went into the channel.

At this moment, there was on board only enough food for three months. Magellan gathered his officers in council and informed the state of affairs frankly with them. Then he assured them that, once out of the strait, they would infallibly find an open sea which would lead them directly and in a short time to the Moluccas. It was finally decided that they would withstand all the deprivations rather than give up the voyage, even if they had to eat the leather cover of the sail yards and the sheets of the ships. He pledged himself anew to fulfill his promise to the emperor and he expressed the hope that God help him in his project. Only one of the officers received the chief's words in disagreement. All the others rallied to him and his project, and recognized the fact that it would be disgraceful to return to Spain without having succeeded in his enterprise. Magellan, taking advantage of this unanimous adherence to his cause, had the word known to the squadron that whoever talk of turning back would be punished by death.

After fifteen months of arduous navigation, on November 1, the squadron emerged from the strait, to which Magellan gave his name, and sailed out into the vast Pacific Ocean. The squadron was unfortunately reduced to three ships: the *Santiago* had been shipwrecked, and the *San Antonio*, which had been sent out to explore but had not rejoined the convoy, was surmised to have returned to Spain.

The intrepid Magellan sailed the Pacific Ocean for thirty days after having found it with so much travails and suffering, privations and dangers. He then proceeded towards the North, then towards the Northwest without finding any land. Food had become so scarce that the rations were given only in ounces; there was a lack of water, and the crew had to use sea water* to cook rice. Twenty men had succumbed and fear had taken hold of the rest when, for the first time, two small islands were sighted. Alas, they were uninhabited and offered no resources: they called them the *Unfortunate Islands.*

Worn-out by fatigue, with no food or water, but not discouraged and full of confidence in divine compassion, they had already gone over the South Sea for 2,000 leagues without discovering anything. Then, on Lazarus Saturday, the eve of the Passion Sunday, "God", says the historian Juan de la Concepcion, "remembering those floating dwellings and those un-

*It would be preferable, as we have already observed also here, in the French marine, in Indochina, in the Marquesas and elsewhere, to substitute rice cooked in water for biscuits or for flour, so often found in damaged condition. For that purpose, it would be necessary to know how to prepare it, and that appropriate dishes be added to it.

fortunate lost ones, consented to condescend to aid them in their misery." On that day they found two lovely islands inhabited by savages where they refreshed themselves and obtained food of all kinds. These islands, to which Magellan gave the name of St. Lazarus, are known today as the *Marianas;* the biggest part of this discovery was that he found an Indian who understood the language of the inhabitants. He brought him along and served as their interpreter.

The expedition then went towards the southwest, where it was not long before it discovered a tip of land to which was given the name Cape of St. Augustine. This cape formed the southwest extremity of the island of Mindanao. From there, the expedition went up towards the North, coasting along the gold-rich province today called *Caraga.* It entered the strait of *Surigao (Siargao)* and cast anchor near the little island of *Limasagua,* where the navigators found natives of a peaceful character who provided them with everything they needed. Magellan, in recognition of the services rendered him by the inhabitants, accorded the title of prince to their chief. Then, having received from them information about the gulf and river of *Butuan,* situated on the northern coast of the island of Mindanao and south of Limasagua (where he was then), he dispatched an armed craft, with an interpreter, to ask for food, offering some objects in exchange: the king or sultan gave him several goats, several pigs and a provision of rice.

On Palm Sunday Magellan went in person to the village of Butuan, in the province of Caraga; he erected an altar decorated with leaves and flowers and had the crew of his three vessels go ashore to hear the first mass ever celebrated in those faraway regions, and which he was so anxious to have said in order to give thanks to the God of the seas for the protection which He had given to the expedition. The natives attended the ceremony peacefully, and Magellan treated them with the greatest kindness; he planted on top of a hillock the sacred emblem of Christianity, and by a solemn act, took possession of the island of Mindanao for the crown of Castile, in the name of the emperor and king, Charles V.

He learned later that, not far from there, there was a fertile island, governed by one of the relatives of the prince of Limasagua, and he asked for pilots to lead him there; the prince himself, followed by several Indians accompanied him. They navigated between the islands of *Bohol* and *Leyte* and arrived in the island of *Cebu,* in front of the city with this name. More than two thousand men around with lances and round shields came to meet them on the shore.

The tough Indians offered them provision in exchange for other objects, and proposed to them a solemn alliance, to which proposal Magellan acceded. The two princes drew blood from their chests and then mutually drank the blood to seal the treaty in the manner of the country. Artillery salutes were fired in honor of the alliance, but the noise so frightened away the natives that not a single one of them remained in the shore. Indeed, it is probable that this circumstance would have had annoying consequences had peace not yet been established.

Provisions in abundance, consisting of poultry, pigs, goats, rice, coconuts and fruits of different kinds, were exchanged for mirrors, bells and glass beads. They constructed a shelter on the ground where mass was said for the soldiers and the sailors; the king, the queen and the princes of the place attended it in wonder, and they asked what the ceremony meant. When the meaning was explained to them, they expressed the desire to become Christians in order that they might resemble the foreigners who inspired in them such great admiration. They were promptly and assiduously prepared for the ceremony, after which they were baptized with great pomp. The elite of the population did not wait long to follow their example; and the ceremony ended in entertainment, games, feasting, and eating.

The respect that the Indians showed for the king of Spain, and, in general, their conduct, pleased Magellan so much that he wanted to give them, in his turn, a proof of his affection. They had as irreconcilable enemy, the king of the small island of Mactan, an island situated opposite Cebu; Magellan went to fight him with fifty of his men but after having had several victories, he perished in this unfortunate expedition, victim of an ill-directed zeal. He fell, pierced by arrows, on August 26, 1521.

Duarte Barbosa, cousin of Magellan, was chosen to take his place as commander of the expedition. The king of Cebu invited him for dinner, but Juan Serrano, one of the captains, exerted his greatest efforts to prevent Barbosa's acceptance of the invitation, pleading that it would be unwise to leave the ship. Barbosa went, nevertheless, with twenty-six companions; the perfidious king had them all assassinated during a banquet. Only Serrano escaped this massacre. He appeared naked on the shore and shouted from that distance to his companions in the ship to send him what was needed for his ransom; but fearful that he was only being used as an innocent instrument of new perfidy, they abandoned him and sailed toward the island of

Borneo. From there they expected to pursue their voyage in search of the Moluccas, because, in spite of their misfortunes, they still remained faithful to the instructions which had been given them.

They realized after the latest loss that there were not enough people to handle the three ships safely. They, therefore, decided to burn the *Concepcion*, which was the oldest, besides its being in a very dilapidated state. They elected Juan Caraballo as chief, and after several new adventures, they approached the island of Borneo, where they cast anchor in a deserted port for repairs and took fresh provisions on board. Having realized at this time, that Caraballo did not have the necessary talent for a commandant, they appointed Gonzalo Gomez de Espinosa in his place. At the same time Juan Sebastian del Cano was named captain of the *Victoria*. Having taken possession of a Malayan junk loaded with coconuts, they thought they could trust the pilot. But he deceived them and gave the wrong directions even if, to intimidate him, they had to place him with heavy chains at the stern of the ship. Nevertheless, in spite of this new misadventure, the expedition arrived on November 8 at Tidor, a part of the Moluccas, the goal of their long and painful voyage.

The more dangers encountered in an enterprise, the greater the joy and relief when these are overcome. Even the most intrepid sailors cannot but grow pale in fright when tempest threatened to engulf them in the waves, but, as soon as calm returns, they forget their fears. Soon their travels brought them to the Moluccas. They saluted with artillery fire the long-sought place, but their hearts were heavy at the thought that noble chief, Magellan, was not with them to share their joy.

Anchored at Tidor, an island near Ternate, they were visited by its ruler Almanzor of Corrala, lord of Ternate and the nephew of Almanzor, and of Luzuf, king of Gilolo. The navigators offered them presents. The native princes proposed that an alliance be formed with the king of Spain. All three sent presents, and in their turn, accompanied with letters promising not only to remain always friendly towards the king of Spain, but also to furnish the Spaniards with spices every time they brought them cloth, silk goods, and linen. They acknowledged themselves vassals of the Spanish crown, and one of them even solicited help against the Portuguese who had killed his father. The moment was most propitious to hold the loyalty of these people who were already quite disposed towards them, being attracted by the presents offered by them.

It seems that one cannot admire enough the great expedition of these first navigators. When one compares the scarcity of means with which they undertook them with the vast resources available today, one cannot but be struck by the courage and the steadfastness shown by their chiefs and the deep intelligence with which they were able to interplay kindness with severity, according to the circumstances.

Soon, it was time to think of bringing back a part of the cargo that was already transacted: the partial cargo was to be in cloves brought at 2 ducats per 4 quintals. At this point it was discovered that the *Trinidad,* which was always honored with the title of admiral's galley, had a leak. It was then decided that the *Victoria,* commanded by del Cano, would leave with a sixty-man crew and return alone to Spain by a course known by the Portuguese. They loaded it with everything precious that they had. This ship carried also confidential letters from the king of Moluccas to the king of Spain.

The *Victoria* set sail at the beginning of 1522, two years and a half after its departure from Spain. Taking note of every suffering they underwent in their coming to this place and also the insufficient provisions, the captain loaded this time all that he could, and took besides, at Timor, sandalwood, ginger, gold and cinnamon. Del Cano steered, through several dangerous channels, on to the strait of the Sonde, and from there into the Indian Ocean, a sea which was still unknown to him; he passed the Cape of Good Hope at 42°, south latitude. In spite of their precautions, the insufficiency of provisions was already beginning to show, and they were also buffeted by tempest in those latitudes which were open to all the sea winds. Nevertheless the captain was determined not to land in any place before arriving in Spain. Absolute necessity obliged them, however, to touch port of Cape Verde where they asked for Negroes to help in the work of pumping, and to replace the sailors who could no longer stand due to the lack of food and the fatigue of continuous labor and remained lying down on the deck almost motionless. But Cape Verde was a Portuguese colony. The governor was an exacting and jealous individual, and, instead of helping our intrepid navigators, imprisoned the men who had been sent ashore. He hoped to force them to declare where they had obtained their shipload. Del Cano, learning about this, hastily got underway and, by force of sails arrived at San Lucar de Barameda on September 6, 1522, three years and one month after his departure, bringing back with him out of the two hundred thirty four men who had embarked at Sevilla, only eighteen sailors, thin and wasted, looking like living skeletons.

It was learned later that the ship *La Trinidad* whose damages were repaired, having left for Panama, had been captured by the Portuguese because it had touched the Moluccas.

Thus ended this voyage made famous by numerous discoveries and doubly worthy, it appears, of posterity's admiration when one considers that it was done in an epoch when navigation in unknown seas offered the most arduous problems. The expedition had covered, according to his (Del Cano's) estimate, around 14,000 leagues, with the most imperfect instruments, gropingly, in regions whose existence one had hardly suspected.

Del Cano, that great captain, was the first to make a voyage around the world at a time when it was still doubted that the earth was round. He was little known before his departure, and was hardly talked about during the voyage. He had left as petty officer, his return saw him a captain. The emperor raised him to nobility, called him the great cosmographer, the noted hydrographer and gave him as coat-of-arms, a terrestrial globe with the motto: *Hic primus geometres, hic primus circumdebit me.*

CHAPTER II

Continuation of the Discovery of the Philippines

Second expedition, that of Loaisa. — Death of the Commandant. — Arrival at the Marianas Islands. — The name is changed to Thieves' Islands (Ladrones Islands). — A Spaniard there from Magellan's fleet is Found. — Arrival at Mindanao. — Death of Salazar, successor of Loaisa. — Iñiquez replaces Salazar. The squadron arrives at Tidor. — Death of Iñiquez. — De la Torre replaces him. — A fort is constructed at Tidor. — Expedition of Saavedra. — He takes possession of the Ladrones. — Delivers the Spaniards remaining at Tidor. — Treaty between Spain and Portugal on the subject of the Moluccas. — Expedition of Villalobos. He discovers several islands in the South sea. — Expedition casts anchor at Sarragan. — Perfidy of the savages. — Scarcity. — They sow corn. — Villalobos gives the Philippine Islands the name they bear today. — He is forced, by adverse winds, to land at Gilolo. — He constructs a fort there. — He dies of disappointment for having failed in his words regarding the Moluccas, and is assisted in his last moments by St. Francis Xavier. — The rest of his expedition goes back to Europe by different ways. — Expedition of Legaspi and of Urdaneta. — Arrival in the Philippines. — Astonishment of the Indians. — Several of them have themselves baptized. — Legaspi arrives in Luzon. — Treachery of Rajah Soliman. — Colonization. — Founding of the city of *Santo Nombre de Dios* in Cebu. — Royal Tribute. — Manila. — Renewed Treason of Rajah Soliman. — Founding of Manila. — Legaspi opens commerce with the Chinese. — Arrival of new missionaries. — Death of Legaspi. — Reflections on the works of the priests.

The emperor, amazed at the accounts told him, and having learned that five Spaniards had been left at Tidor as guards, ordered that a second expedition be prepared for those far-off islands. This set sail from La Coruña on June 1524, under Commandant Juan Garcia Jose de Loaisa. The expedition was composed of seven ships and chosen to command them were the most distinguished captains, among whom were Sebastian del Cano and Andres de Urdaneta (he entered the Augustinian Order later and directed the expedition which the famous Legaspi led to the Philippine Islands). On May 25, 1525, the expedition entered the South Sea through the Strait of Magellan. Commandant Loaisa having died, Sebastian del Cano replaced him according to the arrangements made in advance by the King, unfortunately the new Commandant did not survive his predecessor for long.

After having touched several points of the Pacific Ocean, the expedition arrived at the Marianas Islands, to which the name Thieves' Islands *(Islas de Ladrones)* was also given, a well merited name, considering the conduct the natives showed to the navigators. The expedition was hardly in sight of the first

two islands of the Ladrones when a small vessel guided by a lone man approached and, to their great surprise, addressed them in good Spanish:

"Welcome," he told them, *"Señor Capitan,* and the whole company. Come here! Come and know that I was a part of Magellan's fleet. I am one of those who were saved from *La Trinidad,* commanded by Espinosa (many people died there). We were five. All my companions were killed by the Indians. I transferred from the island which is more to the West than the one I am in now, and where I support life the best I can. I came originally from Galicia; my name is Gonzalo de Vigo. I know the language of the islanders very well."

Fearing the punishment which his desertion merited, he did not want to go on board, in spite of the warm greetings given to him, until he received a promise of pardon in the name of the king. After he had received it, he ordered that a great number of small boats be loaded with coconuts, bananas, sweet potatoes, rice, fish, salt and fruits of all kinds which were paid for with nails and old scrap iron. The fresh provisions were greatly welcomed by the crew whose health was badly impaired by the lack of necessities, fatigue and bad food.

From the Ladrones Islands, the expedition set on its way towards Mindanao, reaching it on October 2; Salazar, who, as mentioned earlier, was dead, had been replaced in command by Martin Iñiguez, then already a squadron general. From Mindanao, where provisions and water were obtained, the expedition wanted to proceed to Cebu, but contrary winds obliged it to put into port at the Moluccas. On December 31, 1556, it dropped anchor at Tidor, where it was joined by the other ships which a hurricane had separated from the group at the entrance of the South Sea; they were in the most deplorable state.

The Spaniards found the little King of Tidor at war with the Portuguese, who wanted to punish him for the favorable welcome he gave to Magellan; several battles took place. In the course of these hostilities, General Iñiguez died as a result of anguish, disappointment, and physical fatigue. The crew, reduced to 120 men, not feeling strong enough to undertake the return to Europe, went on land to build a fort, electing Hernando de la Torre to be in command.

In the meantime, the King of Spain, unaware of the disasters of the expedition, and quite resolved to follow through the project he had begun, thought of organizing a third group. He decided, and with reason, that he would be spared of much time, money, and risks if he ordered it to leave from a port in America. Consequently, Fernando Cortez, governor of Mexico, expedited, by order of the King, through the port of Silgual-lanes, three ships armed with thirty cannons, and carrying one hundred ten men, beside being loaded with abundant provisions and excellent objects for exchange. This expedition set sail on October 1528, under the command of Alonso de Saavedra; it touched first at the Ladrones Islands and took it in possession; from there it went to Mindanao and loaded provisions; then it visited several points in the surrounding islands, and proceeded to Tidor, where it found the one hundred twenty Spaniards who were the unfortunate remaining members of the expedition of Loaisa. They were shut up in the small fort which they had built. They received Saavedra like a guardian angel. Twice they tried to return to New Spain, and twice they had to come back because of the impossibility of maneuvering their ships. Indeed, they found themselves forced to be virtually under the will of the Portuguese.

The question of the Moluccas was a constantly recurring topic of discussion in the courts of Spain and Portugal, a fact which almost led to a rupture of the relations between the two countries. They ended up finally, however, by a common understanding, and a treaty was concluded in 1539, by which the King of Spain agreed to renounce all claim to the trade of the Moluccas in exchange for a loan of a certain sum of money.

After the conclusion of this affair, the king, always thinking of conquests and aggrandizement, decided that a fourth expedition would be sent, no longer to the Moluccas, but to the islands called *del Poniente* (literally, of the Sunset, or of the West), whose position and, even to a certain extent, whose existence, were still problematic. Antonio de Mendoza, viceroy of New Spain, received the order to reconnoiter the strait leading to these islands. The expedition, which consisted of three big ships and two smaller ones, set sail, from the port of Juan Gallego on November 1, 1542, All Saints' Day, under the command of Ruy Lopez de Villalobos, man of letters, licentiate in law, and belonging to a distinguished family of Malaga.

Luckier than Magellan and his first imitators, the new explorers found in their voyage only pleasant islands, secure port landings, and abundant fresh water. At 18° 30' north latitude, they discovered two inhabited islands to which they gave the

names *Anublada* and *Rocapartida*, and a little further, an archipelago of low islands covered by luxuriant green trees; they found it hard to find a port for casting anchor. These islands were inhabited by a small number of savages who looked quite miserable and who ran to the forests at the approach of the Europeans. Only the women remained; they were treated very well, and given presents. This port was given the name of *San Esteban* or *del Coral* because there abounded a large quantity of corals. Later, ten other islands were still discovered and were called the Islands of the Kings and to which were surnamed *the Gardens* because of their lovely green color.

The expedition had arrived under the latitude from 9° to 10°, when a frightful tempest dispersed the squadron and caused a small ship to perish, a loss which they were soon to regret very much. Shortly after, they sighted a small island which looked very fascinating, which, however, they could not approach because their big ships lugged in too much water; several small boats *(paraos)* came out filled with Indians who made the sign of the cross and shouted in Spanish: "Good day, sailors;" but as we have just said, the expedition had to go away without stopping. They reconnoitered again another island surrounded by reefs, where they spent a month to rest and freshen themselves up in its bay situated at 7° north latitude, and to which they gave the name of *Malaga*. They thought, for a time, to colonize the place, but they gave up the idea because they found that its climate was not healthy. The general took possession of it, nonetheless, in the name of the King and called the place where the ceremony took place, *Cesarea Caroli*.

The adverse winds and the currents soon obliged the squadron to set sail towards the South, and cast anchor at Saragran or Sarangas, a small island in the south of Mindanao. The Spaniards made a peace with the natives there, who, nevertheless, refused them provisions days after; to obtain them they were obliged to have recourse to means, which cost the lives of several men. The savages were dislodged from a hill where they had fortified themselves. From them were obtained musk, amber, oil, and a little gold dust coming from the trade which they had at the time with the island of Mindanao. At any rate, this gold was not substantial at all, because it was the custom of the natives to bury what gold they possessed, encased in bamboo pieces, into the ground. The savages, after the battle, were seized with such fright that they abandoned the island and took refuge at Cesarea.

In the meantime, the provisions obtained in New Spain were dwindling rapidly and those they got along their route were not sufficient replacement. Consequently, the general ordered the crew to plant corn, a task which the men did with repugnance. The harvest was abundant, but did not fill the needs of the expedition. Meanwhile, the commandant did all he could to persuade the natives to come back to their island but it was in vain.

It was not long before there was famine in the expedition. The men were reduced to feeding on cats, dogs, rats and even lizards, snakes and other loathsome reptiles, which they ate with wild fruits and roots.

Under these critical circumstances, Villalobos left for Mindanao, an island over which the Portuguese had retained some claim. He asked for help from the native king who, at the instigation of the Portuguese with whom Villalobos had some differences, refused it. So, the Spaniards entered the river of Butuan where they took by force what, earlier, they had been able to obtain nicely.

The general was, however, obliged to send a ship to secure provisions from a neighboring island called *Abuyo*, whose inhabitants appeared to be placid. This was the first island which Villalobos gave the name *Philippines* in honor of the Prince of Asturias, since then, Philip II. The provisions, which were abundant, were loaded on two small native boats; and already the looks of things seemed to be changing. Suddenly surprised by a frightful tempest, the squadron was forced to enter a port where, attacked by a great number of Indians who got on the ships, pillaged them and killed eleven men.

After this unfortunate event, the crew, already down to the last degree of weakness and thinness, reduced their ration to 4 ounces of rice a day; even with such an economizing of provisions, they could last only a very few days.

They had started to sail again to search for more hospitable places, when contrary winds forced our adventurers towards the shores of the island of Gilolo, in the village of Solanga, whose native king was at war with the Portuguese. The latter prevented them from disembarking and enjoined them to return to the islands to the west (the Philippines), the way the orders of the king would have it.

The King of Gilolo, however, had not forgotten the friendly relations he had had before with the Spaniards, and could not get used to the arrogance of the Portuguese. He sent a representative to General Villalobos to propose an alliance with him against the Portuguese. He offered the general provisions and a piece of ground where he built a fort. The inhabitants of Casama, charmed by Villalobos' affability, made him similar offers, on condition that he would rid them of the Portuguese.

The Spaniards began then the construction of a fort at Gilolo; Pedro Ramon, the only one who remained from the fleet of Loaisa, and who knew perfectly the language of the country, served as interpreter in their relations with the Indians. Suddenly, however, the Portuguese came with superior forces, and forbade the Spaniards from returning, according to the terms of the royal agreements, to either Spain or the Philippines.

General Ruy Lopez Villalobos became a prey to profound melancholy, caused as much by the failure of his expedition as by his remorse for having violated the oath, made to his sovereign that he would not touch Moluccas. He died at Amboina, assisted, in his last moments, by Saint Francis Xavier who was at that time in the place. His death led to the ruin of the expedition; the rest of the men embarked in Portuguese ships and reached Spain in 1549. The priests of the Augustinian Order who were part of the expedition, went to the Portuguese colony of Goa; there they embarked for Europe where they arrived only after seven years following their departure from the port of the Natividad.

Philip II had just succeeded his father; with the throne, he had inherited some of his projects; he ordered, therefore, the viceroy of Mexico to busy himself with the conquest and the colonization of the Philippine Islands. A fifth expedition was then prepared and given to the command of Miguel Lopez de Legaspi, well-known for his courage and discretion. The King ordered that the scientist, Andres de Urdaneta, who had already navigated as captain at the end of the unfortunate expedition of Loaisa, be employed there as cosmographer. Since his return to Mexico, he had worn the garb of the Augustinian Order. Five priests of the same order accompanied him, entrusted with effecting the spiritual conquest of the new colony whose political organization was given to other hands. It was well-known that the Catholic religion with its moving pompous ceremonies had great power on the spirit and hearts of still savage people; therefore, it was thought certain that devot-

ed priests who were profoundly imbued with the holiness of their mission would greatly help a man with powerful will like Legaspi. The venture was successful; indeed, it was mostly to the missionaries that the great results of the conquest of the Philippines were due. One cannot deny the fact that the unshakeable fidelity of priests could surmount obstacles against which the weakness and the irresolution of other men would break down.

Already for a long time Father Urdaneta had told the King about his ideas of colonization. Legaspi, worthy and experienced man that he was, generous, disinterested, devoted at heart to his king, was in the confidence of the priests. He, therefore, sold his properties, and it was with the money which he got from the sale that he undertook the expedition placed under his command, whose general direction, however, was entrusted to Urdaneta. Five ships of different sizes, well-furnished with provisions and with arms, and manned by four hundred men, sailors as well as soldiers, set sail from the port of the Natividad* on November 21, 1564.

Legazpi, who had been appointed governor and *adelantado* of the lands which he would take possession of, was invested with the broadest power.

Having reached the main sea, he opened the letters of the viceroy, the contents of which astonished everybody, Urdaneta more than the others, because he had thought, according to the proposals he had made to the king, that the expedition was destined for New Guinea.

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*The port of the Natividad, situated on the South Sea and on the shores of the New Spain, was the residence of the tribunal of the province of Guadalajara. The ships left from there (with the breeze) in February, or at the latest, March; towards the 10° or 11° parallel of latitude, they found the trade winds which permitted them to navigate with the wind behind. They touched the islands of the Barbus at 13° latitude north in order to get provisions, and found themselves, at the end of seventy days, in sight of the Ladrones Islands. They passed between the two islands of Guam and Carpentaria, and sailed afterwards to the south to reconnoiter the Cape of Espiritu Santo, a trip of ten or eleven days. If they had arrived too late, the wind from the southwest would have resisted them fiercely. They passed then near the island of Capul, then the islands of Masbate, Burias, Marinduque, and reached the shore of Cuhiaya, the strait of Mindoro, and finally, the mouth of the Manila Bay and Cavite. It is the route that still holds today, and there are captains who do not pass these straits without anxiety, in spite of their experience and the efficacy of their instruments.

We have already made this observation before, but we cannot help repeating it: considering the immense resources, in men and money, which are employed today for expeditions which, basically are of little importance, it is hard to believe that an almost gigantic project should have been entrusted to four hundred men, and accomplished by means of the financial and scientific resources of a chief whose experience was limited to the conquest of Mexico, and who was guided only by the counsels of Urdaneta. They were given provisions only for the trip, leaving them to worry about taking care of themselves later with the resources of the places they visited, and indeed, this is what they did.

The squadron discovered, on January 9, 1565, the island called *de los Barbados,* because its inhabitants had a little beard. The route had been west one fourth southwest, up to the parallel of 9°; after which they went toward the West, looking for the islands *de los Reyes;* they soon arrived at the Marianas, where they obtained water and where they bartered provisions with scrap iron. In the exchanges made with the natives, the Spaniards showed they distrusted the natives because they knew that these were more disposed to thieving than the other savages. In fact, this is why their archipelago was called, and justly so, the *Ladrones Islands.*

Having set sail again on February 3, the squadron discovered the Philippines on the 13th; they gave to a little island near the passage of Surigao the name of *Buena Señora* which it has kept. They navigated for a long time among the small islands, rocks and reefs which they avoided through the indefatigable vigilance of the commandant. Several canoes came, moving around the ships; the general ordered that they be received with kindness but with wariness, and that if the men in the canoes wanted to go on board, they be treated with attention and courtesy.

The expedition touched port at Tandaya and at Abuyo. The Indians were, at first, frightened by the aspect of the big ships which they called the *praos,* like theirs; soon, however, they decided to go aboard. They had no other clothing than a piece of tree bark with which they covered their nudity; the expedition presented them with glass beads which they admired very much. By order of Legaspi, they were allowed to bring along all they wanted; they were also invited to eat, a fact which flattered them more than anything else.

Finally, after having avoided a thousand reefs and innumerable dangers, the expedition cast anchor on April 27,

1565, on the way to Cebu, where Magellan stopped and from where, after his tragic end, the *Victoria* left to return to Spain under the command of Sebastian del Cano.

The Indians, who had been stationed on the shore as lookouts and those who had visited the ships, had the strangest reports to make to their chiefs about what they had seen. There were, they said, men who threw lightning, who had a thin straight tail, who ate stones and so drank fire in such a way that the smoke came out from their noses, which were of such immeasurable length. This was how they explained the officers' sword carried from behind, the hard sea bread which had to be broken into little pieces with a hammer, the European habit of tobacco-smoking, and the length of the European noses compared to the flat ones of the Indians.

The most friendly relations continued to exist between the expedition and the natives, although it was difficult for them to understand each other; the natives brought provisions in exchange for presents given them; they attended festivities celebrated on shore, on the occasion of the discovery of the *Santo Niño* (Holy Child), a small statue which Magellan's expedition had left on the island. The Spaniards constructed a chapel on the spot where the statue was placed with much ceremony and where the Indians still worship it today.

At what point the friendship of the Indians was no longer a disinterested one was soon noted; for, as soon as no more gifts were given to them, they refused, in their turn, to furnish the Spaniards with provisions, and they had to nourish themselves with roots and fruits, because the plantations they had organized were not yet yielding harvests sufficient for their needs.

The general, seeing how little he could count on these people, who had already failed in their word several times, decided to send Father Urdaneta to the King of Spain to make him know the situation he was in. In the meantime, he also busied himself with making new discoveries and with establishing new relations. He knew that the Portuguese, not content with having forbidden him to approach the Moluccas, were even intriguing to prevent the Spaniards from being received in Cebu. In fact this was the real cause of the difficulties he was encountering. Meanwhile, the missionaries, on their part, were working to strengthen the ties of friendship they already have with the natives of the country: they increased the number of religious feasts. The daughter of Tupas, King of Cebu, asked to be baptized, and the ceremony was done with great

pomp. A multitude of Indians took part in these solemnities as well as in those of the planting of the cross; they imitated all they saw the Spaniards were doing.

Legaspi, always ready for new explorations, proceeded towards the north, where he discovered the island of *Panay*. This island was abundant in provisions of all kinds; he therefore conceived the project of founding there a permanent settlement. Then, having gone to sea again, he pushed still further towards the north, whose existence was made known to him by the Indians; he left in Panay, as he had done in Cebu, some Augustinian priests who, according to Urdaneta, were entrusted with the spiritual conquests of islands which have been discovered.

Indians, on whom they already had great spiritual influence, accompanied them; already, tribes whom they visited, regarded them as sovereign judges of their disputes. Left alone by Legaspi, these devoted people, using no arms except the word and the sustenance of faith, succeeded in conquering all the *Visayas* by unheard efforts of zeal and patience, while constantly exposing themselves to the greatest dangers.

During this time, General Legaspi continued his explorations in a great number of islands, rocks and reefs, surmounting the dangers of a very difficult navigation, until, at last, he discovered the immense bay of the island of the *Losongs*.

Juan de Salcedo, *Maestre de Campo* and nephew of the general, was specially entrusted with the task of reconnoitering this island; he was accompanied by one hundred twenty Spaniards and Indians. He travelled rapturously along the beautiful Pasig River, and decided that it would be very wise to set up a establishment at its mouth. He made contacts with *Rajah Matanda* (old rajah) and with *Rajah Soliman*, his nephew, who were ruling the neighboring populations, and who received them in a very friendly manner. However, it did not take long before the bad faith of the Indians showed itself.

One day as Rajah Soliman was going down the river in a big vessel, he approached the Spanish boats and attacked them unaware. He was resisted vigorously, pushed back with much loss, and forced to take flight. The *Maestre de Campo* came at once, with eighty men, towards a little Indian fort, situated on the banks of the river, right on the spot where Fort Santiago is found today. An artilleryman directed the defense; one noted at once that he was European because he made the sign of the

cross to indicate that he was Catholic, and to ask that he be spared; but his demonstrations served him for nothing. The assault was pushed with such vigor that the Indians hastily escaped, after having set fire to the wooden ramparts. In the fort were found twelve cannons and several swivel-guns which, doubtless, were furnished by the Portuguese, but the Indians did not know how to use them. Rajah Matanda did not participate in this act of perfidy, and it was even claimed that during the whole fighting a white flag continued to fly at his house.

In the meantime, the wind began to change. In fact, the approach of the westerly wind prevented the Spaniards from further pursuing their exploration, forcing them to withdraw into the little bay of *Cauit*;* later they returned to the island of Panay, where they obtained ample provisions.

On June 23, 1569, an expedition composed of three ships, which left from Cadiz, brought dispatches from the king for the governor general; these missives enjoined him to take possession of the Philippines in the name of the crown of Castile, to colonize them, and to reward the individuals who would distinguish themselves in the task. Legaspi immediately returned to Cebu, where he proclaimed, by means of public criers, that he was going to found a city, and that anyone who would wish to come and live in it should register themselves with the notary public. Fifty persons were registered, and lands were distributed to them. The city was called the *Ciudad del Santisimo Nombre de Dios* (City of the Holy Name of God); a municipality was created and the government of the new city was entrusted to Guido de Labezares. The governor-general returned afterwards to the island of Panay and prepared himself seriously for the conquest of the big island of the *Losongs* (Luzon). This island was so called because it was noted that in front each hut of the inhabitants, a big cylindrical wooden mortar in which (as it is still done) rice was pounded, cleaned and later cooked as the principal food of these people. These mortars are called, in their language, *losong*.

The expedition for Losong left Panay island on April 15, 1570; a single priest remained with six men in the island of Masbate, to guard it as conquered land, the others having joined the expedition. General Legaspi passed his men in review in the island of *Lestagu;* their total number then rising to two hundred eighty. He first touched the island of Mindoro on whose inhabitants he imposed a tribute called the *royal*

*Cauit, in the language of the country, means hook, a tiny handle, and the place is thus called because the little bay really forms a hook. It is now Cavite, a small port in the Manila Bay.

tribute: it consisted of an annual rent, per family, in the amount of 8 silver reales. Near this island was found a *shumpan*, a huge Chinese ship, in danger of perishing in the strait, and the Indians had already partly pillaged it. The expedition helped and removed it from that dangerous situation. The Chinese were so grateful for this humanitarian act that they established from then on commercial relations with the Spanish government of the Philippines.

After Legaspi had entered the great bay of the *Losongs*, he went first to the village and port of Cauit situated 7 or 8 miles from the mouth of the Pasig River to await there the rest of the expedition; the inhabitants of that village presented themselves to him and pledged themselves subjects of the King of Spain.

The forces that Legaspi could dispose of, as has just been seen, were very much less vis-a-vis the great and perilous conquest that he was going to undertake. His plan was to land in Maynila, a village whose name appears to have come from two Tagalog words *mayron nila* (there is *nila**), and to attack the Tagalogs** or Tagals, people in great number who were already inured to the hardships of war by the initial armed encounters against the Spaniards, with the help of the Portuguese. Their chief, Rajah Soliman had, in fact, time to prepare himself; and, as he feared receiving the chastisement due to his previous treason, he became the declared enemy of Spain.

It appears, however, that upon learning of the arrival of the general, Soliman's furor changed to cowardice; nobody came to oppose Legaspi's march. Doubting, however, what was passing in the hearts of the natives, Legaspi decided that the best way to attain his ends was to again try the sweet-voice tactics. He proclaimed, therefore, through his interpreters, that he had come to conclude an alliance with the Tagalogs, that these people could consider the Spaniards as devoted friends and that he would receive with pleasure all those who would come to visit him. Consequently, Rajah Matanda or Lacandola,*** King of Tondo,**** came at once and presented

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*The *nile* is a small shrub that grew abundantly on the shore where Legaspi founded the city of Manila which we call, in French, *Manille*.

**The name Tagalogs comes from *Taga Ilog*, which, in the language of the country, means inhabitants along rivers.

*** The descendants of Lacandola, King of Tondo, still live in the province of Bulacan; they are intermingled with the other Indians, from whom they differ in nothing except that they are exempted from paying the tribute.

**** The village of Tondo still bears this name.

himself to Legaspi who received him befitting a ruler's rank. The general declared that he came, by the order of his king, to convert the natives to the religion of a single God; that, to this effect, the King sent them priests of this religion. He persuaded them to listen to the words of these priests with confidence, and to obey them in everything they instructed them to do. He added that, if the Tagales consented to recognize the sovereignty of Spain, they could be assured, under all circumstances, of the help and protection of this powerful monarch. Then, feigning to notice, for the first time, the absence of Rajah Soliman, he showed great surprise, saying that the prince had not done well not to have come with his uncle, Rajah Matanda, and promising that he would be received as though nothing had happened. Soliman, having been informed of the good will of Legaspi, hastened to come; he was presented to the general by the old rajah, and everybody pledged himself a vassal of the King of Spain.

That was a really great step towards the conquest of that beautiful country. Peace appeared to be assured at last, and Legaspi made ready without delay to lay down the foundations of a city for which he retained the name of Manila; he ordered the Indians to reconstruct the fort at the mouth of the river. A big house was built in the city to serve as the palace of the governor, then another, with a church, for priests, and one hundred fifty smaller ones for the Spaniards. The governor declared that this city would be the seat of the spiritual and the temporal government of Philippines.

It was on May 15, the day of Santa Potenciana, in the year 1571, when the Spaniards solemnly took possession of Manila; a mass was celebrated in honor of the saint of the day, who was also designated the patroness of the city. This feast is still celebrated today. According to accepted report, the *Nuestra Señora de Guia* appeared miraculously on the same day on a *pandan* tree. A painting depicting this apparition is preserved in the sacristy of the cathedral; this event became the occasion of great feasts given to the natives.

The reconciliation of Rajah Soliman was less than sincere, and he did not overlook any means of persuading the King of Tondo to his side. He succeeded in his campaign, specially when Indians from Macabebe and Agonoy, two villages near Manila, came from Bancousay with forty *caracoas** to reproach Lacandola in strong terms for having allied himself with the Spaniards. The general, learning about the hostile

*This kind of vessel is still used in the Visayas.

attitude of these Indians, sent them a deputation to find out if they would remain faithful or not; to which question their chief answered: "May the sun be cut out in two and may I be abhorred by my wives if ever I become the friend of the Castilas.* After having so spoken, he did not want to go out through the door of the dwelling where he met the deputies; he sprang out of the window, shouting: "I await you at Bancousay."

Legaspi at once sent the *Maestre de Campo,* his second man, and Martin de Goyti against them with eighty Spaniards. A single fight decided the war. The Indians were completely defeated; their chief, the bravest of all of them, was killed by a handgun shot, and the son of Lacandola was made a prisoner. After having declared to them that they deserved death for their treason, the general published nothing less than a general amnesty. On the one hand, the loss of the chief, and on the other the generous conduct of the Spaniards after their victory filled the Indians with fear and admiration at the same time. The King of Tondo realized that the best he could do was to submit; the people around imitated him, everyone of them desirous of recognizing the sovereignty of the King of Spain.

It was thus that, by a fair mixture of firmness and clemency, the governor succeeded in extending his dominion to the provinces of Pampanga and Pangasinan, places which are quite distant from the capital and whose inhabitants did not talk the same language as the Tagales. It is worth noting that the conduct of Legaspi, characterized by moderation, not only gained for him the hearts of the Indians but also had the greatest influence on the troops of the expedition. These men did not abandon themselves to disorders or excesses such as were often manifested during the conquests of Peru and Chile. After all, the commandant of the expedition had received, at his departure, the expressed order that he was not to resort to severity and force of arms except in case it was absolutely necessary.

The city of Manila, whose first houses were constructed only with wood, became the prey of a fire; it was rebuilt according to plans under the direction of the famous architect who had directed the work of the Escorial. It was on this occasion that the governor organized the municipality and had all its members swear an oath of fidelity to the king; he determined then the location and the limits of the public square, those of the palace of the government, of the convent of St.

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*It is thus that the Indians still call today the Spaniards and all the whites in general.

Augustine, and of several other buildings; he also allowed each citizen a suitable piece of land for building his house.

Legaspi was not only an indefatigable navigator and a prudent general, he also demonstrated a great ability as administrator who possessed excellent political views; he felt the importance which the commerce with China could have some day both for the metropolis and for its colonies, and he spared no effort to be on friendly terms with the inhabitants of that empire. He ordered the Indians of Mindoro who had seized a part of the load of old Chinese shampan to restore the total value of the goods which had been appropriated. The Chinese showed themselves very grateful for this.

Legaspi offered the *sangley** besides, the freedom of the Manila port, and the right to exchange their merchandise for legal tender. Since that time, the commerce with China, besides furnishing articles for the use of the inhabitants, obtained for New Spain rich shiploads which did not take long in giving the Spaniards immense gains. To strengthen and extend more and more these commercial relations, the governor had overtures made to Chancer, viceroy of Ockin, while sending him presents.

During this time Juan de Salcedo was busy with the conquest of the island of Luzon, while the missionaries, left to their own resources, and using quite varied means, took possession of the Visayas whose inhabitants they drew to them with an almost miraculous ease. Legaspi informed his home government of the extraordinary results he obtained with a handful of soldiers and a small number of devoted missionaries. This news was received in Spain with the greatest admiration. The King learned that to achieve an undertaking which was so great and so beautiful, it was not a big army that should be sent to these faraway regions, but rather a new body of missionaries. Thus, it was not long before other gospel workers arrived successively in Manila, the first, the Augustinians, later, the Franciscans, and the Dominicans. They came, say the chronicles, to aid their predecessors in the cultivation of this young vine-

*This word, derived from two Chinese words, *hyang* and *lay* (travelling merchants), has been used in the Philippines, since that time to designate Chinese who have not stopped their commercial activity with these islands, and have business establishments there. This, in truth, did not deter them, at the expense of the Spanish authorities, from their frequent revolts and even giving help to the British in the taking of Manila; and it is to be feared that these would again find the same cooperation if, some day, they attempt once more a new surprise attack in this admirable colony for whose possession, it is said, they have been harboring a desire.

yard of the Lord and make it yield all the fruits it could.*

Such were the beginnings and the development of the conquest of the Philippines; such were the rather simple means employed to place and maintain this beautiful country under Spanish domination. To do that there was no need of big displays of force or of rigorous measures too often used by the conquering people, which however, prudence and humanity reprove.

What religion has done can be maintained by religion alone; indeed, it is only too clear that the Philippines would be lost to Spain and to the Catholic religion if ever the priests who guard it so miraculously without the help of a single European soldier should be removed. May such a disastrous moment never come!

Such was the state of affairs when on June 20, 1572, Miguel Lopez de Legaspi died, a man to whose prudent character and wise conduct Spain owes the possession of such a beautiful colony. Despoiling the Indians of political independence he was able to give them a gentler one; he directed his first efforts towards the maintenance of public peace; he busied himself with the propagation of Christianity; he protected the trade; he watched over the interest of the treasury. As fast as he added a province to the crown of Castile, he imposed on the inhabitants the *royal tribute*. This duty, which was a real poll tax, was at first fixed at 8 silver reales or a whole piastre per family, and could be paid in gold dust, in cotton of novel cloth materials produced by the inhabitants from their cottage industry, in rice, or in anything they could obtain, each object having been appraised for a determined value. This tribute which, at first sight, did not seem to be anything but a financial measure, had also, a political aim; it was to keep busy, in a useful manner, the huge population whom laziness would infallibly have made dangerous, and to oblige

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* It was at this epoch that the first attempts to establish communication between India and Europe through Egypt were made. Dr. Antonio Morga, Minister of the *Audiencia* (court) of the Philippines, who described this country only a few years after its conquest by Legaspi, expressed this way on the subject of the speedy communication which this island had with Spain:

"It was the custom to expedite letters and despatches for Spain through Indians, who, after crossing Arabia and the Red Sea, arrived in Alexandria and go from there, by sea, to Venice, then to Spain."

The passage through the Cape of Good Hope was then still prohibited by the Protuguese.

the populace by this manner the ability to pay the tax, to create for itself a commercial, manufacturing industry which was to assure its well-being.

It will be seen later that this *tributo* was augmented afterwards by 2 reales of which 1½ reales were appropriated for the maintenance of the camp of four hundred soldiers, which General Gomez Perez Dasmariñas formed in 1590, and for the payment of the expenses of the war, while the other half real was intended for religion. The Indians were, besides, subjected (but with moderation) and held to obey to certain labor statutes called *polos* for which they were given meals and a little recompense, their duty being to follow the Spaniards in peace and in war, and to become the labor supply for the construction of ships and houses.

It seems that the history of this conquest, which we have just traced, could offer itself as an example which would be good to imitate in the new colonies of France, specially in the Marquisas Islands. The results cannot but be advantageous both for the development of colonization and for the extension of the commerce of the metropolis. The Indians are the same everywhere; in the climates which prevail where they live, they have nothing to do but to bend down to satisfy all their needs, and, as long as their activity is not stimulated by an outside constraint, they will remain incapable of any progress.

CHAPTER III

STATE OF THE COUNTRY BEFORE DISCOVERY

Description of the population. – Negritoes. – Indians. – Tagalogs. – Bisayas. – Their origin. – Weapons. – Trade. – Quaint jars. – Costumes. – Property. – Measure of time. – Government. – Social Condition. – Justice. – Marriages. – Condition of women. – Contracts. – Licentious mores. – Circumcision. – Religion. – Superstition. – Humaneness of the Spanish government. – Quick conversion. – Food. – Agriculture. – Diverse cultivation. – Boats. – Other weapons. – Houses.

We will now describe the state in which the Spaniards found the Philippines at the time they discovered and conquered it. This knowledge is indispensable for judging what we will have to say afterwards about their actual situation. Many things have undergone little or no change at all, moreover, the chapter that deals with the present state of these peoples will have several details already given in this one, these repetitions being inevitable.

Located under the torrid zone, the Philippine Islands possess the most delightful climate and the most fertile soil in the world. The sun's heat, tempered by balmy morning and evening breezes plus the abundant night dew, absorbs the vapor which falls in heavy rain showers during a part of the year; the other part offers a long springtime which reaches full bloom in May. As in the rest of the torrid zone, the trees keep their foliage the whole year.

As a matter of fact, the people of the Philippines differ from those of Europe by their features and the color of their skin; but one must be wary of believing the accounts of historians of that time who depicted them as some kind of satyrs, people with tails who had nothing in common with the inhabitants of our hemisphere. Who would believe that there are still persons today in Manila who seriously maintain that in the island of Mindanao there are entire races of humans with tails?

The earliest navigators to reach the Philippines noted first of all two very distinct human races, the first was that of the *Negritoes* (little blacks), a nomad race called *Aetas (Itas)* in this country. The other race was that of Indians of Malayan origin, nevertheless called *Indians*, because of numerous relations they had with the East and West Indies. One distinguished later among the latter, half-breeds resulting from inter-marriages with the Chinese, Japanese and the islanders from the South Sea, brought by the winds.

The Negritoes were shorter, more slender and less black than the Negroes of the African coast; less oily-skinned, they had a finer physiognomy: their hair was kinky like that of Negroes. They were first found in a neighboring island of Cebu, named Negros' Island for that reason. They roamed the mountains naked, wearing only a piece of tree bark to cover the natural parts. Their weapons were a big bow and a bamboo quiver filled with arrows. They lived on roots and the game from their hunting, that is to say, the meat of buffalo, stag, wild boar and fowl which they cut up and roasted on the very spot where these were killed, and to which they added roots or fruits; afterwards they fell asleep in a tree, or at the foot of one amidst the ashes of the fire they made for roasting their meals. Up to the present time, these Negritoes have remained in the savage condition they were in and from which nothing could extract from them.

In our opinion, the race, which we have just described, constitutes the primitive inhabitants of this archipelago and is found everywhere; if it differs from that of the Negroes of Africa as we have noted, that is no doubt due to the fact that in the same way the skin of the whites darkens and their features become enlarged and deformed when they are exposed for a long time to the harsh air and the sun's heat, so too the physiognomy of Negroes become regularized when instead of roaming the burning sands of Africa, they can live sheltered by the shade of thick forests where the sunlight never penetrates. In the condition of domesticity in which the Negrito finds himself in Manila, he seems to become modified in color and character in the third generation and thus draw nearer to the Indian. Following this line of argument, we would be almost tempted to consider the Indians of the Philippines as themselves being merely Negritoes mixed with Malay and Chinese blood, among whom we also found sometimes some traces of the Malabar type.

Much less dark than the Negritoes and also less wild, these Indians built huts; since moreover they resembled the former with their flat noses and their general body build, we thought it would not be impossible that they descended from them directly, without it being necessary to assume a mixture with the Malays. The differences would be explained by a more advanced civilization already several centuries old and by their way of life which exposed them much less to the influence of sun, rain, winds and the sudden atmospheric variations.

These Indians without mixture were of ordinary size, though short rather than tall; their skin was of a copper shade;

they had large black eyes, smooth hair, little or no beard; they were well-built, intelligent, imitative, brave, restrained and resolute. Moreover, the Indians of whom we speak are the Tagalogs who inhabit the island of the Losongs and differ from those of Bisayas and the races we called half-breed.

A lot has been argued about the origin of the colored races found in these islands. There are authors who have surmised that they came from Central America, where colored races have been found resembling them perfectly and from where they were brought in canoes by trade winds pushing them from island to island. As a matter of fact today one still sees often enough, inhabitants of Polynesia carried by winds to the eastern and southeastern coasts of the island of Luzon. Likewise typhoons and tempests sometimes bring Japanese there; lately another shipwreck cast eight of them on the coasts of Mindanao. Comparing mores, customs, language and food, other observers believe all these secondary races descended from the Malays: we are not far from sharing this opinion, that is to say, as far as the inhabitants of the Bisayas are concerned.

In any case there is no doubt that long before the arrival of the Europeans, the aborigines of this archipelago had frequent relations with the nations of Asia, notably the northern provinces with the Chinese and Japanese, with whom they shared significant points of physical resemblance; as a matter of fact during the discovery of the country, many objects were found which were made in China and Japan, such as cloth and utensils of different sorts. These provinces also had relations with the Arabs, shown as much by elements in the Tagalog writing as by the custom of circumcision even among the savage Negritoes. As for the central provinces, the similarity of their inhabitants with the Malays and the Borneans was striking; they differed mainly by religion. Nevertheless the Borneans were already preaching their beliefs and making converts in the Philippines when the Spaniards arrived and put an end to their plans. It is however probable that the first Europeans to visit this archipelago were the Portuguese, after Magellan's landing in Cebu and his encounter with their squadron. It is probably at this period that they sent help and advice to Lacandola in order to put an obstacle to the settlement of the Spaniards in these islands. We noted above that in the little fort of Manila they found swivel guns used by European gunners among whom a Portuguese was believed to have been recognized.

The usual weapons of these peoples were the sword and the lance, but they did not seem however to be completely

ignorant about the use of firearms; it is supposed that the swivel guns of the fort were smelted by a native and it is certain that it was a manufacturer named Pandapira (Panday Pira) from the neighboring province of Pampanga who smelted the artillery used for the defense of the city of Manila.

The Philippines already traded with Japan, China, the Kingdom of Siam, Borneo and the Malays to a certain extent before the Spaniards arrived in the country. The inhabitants exchanged with the Chinese, products of their country for the merchandise from Canton, Chincheo and Ucheo. Japanese came from Nagasaki with the northern winds that blew at the end of October, bringing silks, cotton and household utensils; like the Chinese, they returned home during the time of the westerly winds, with logwood, honey, gold dust, bamboo, wax, palmwood and other merchandise. The Philippines also welcomed the arrival of merchants from the Moluccas, the Malaysian peninsula, Siam and Cambodia; nevertheless this trade was of very little importance. Governor Legaspi gave it later a very strong impetus by establishing advantageous relations with the Chinese and through exclusive privileges granted by the government for the importation of all those goods from New Spain. The monopoly of this trade was granted to the inhabitants of the new colony. Suspended for a time during the war of independence in the Spanish colonies of America, little by little it started to flourish. Manila is incontestably destined to become one day the center of commerce of the Pacific and Indian Oceans and to rival not only Singapore but also Batavia, today the most commercial place in the Asian world.

Among the imported goods, there were some that procured for the women of the country occupations and henceforth developed their taste for industrial work; for, independent of housework and domestic duty, they still engaged in handicrafts at which they were very skillful, imitating with great fidelity some models from China.

One fact particularly proves that the Tagalogs maintained trade relations with the continent of Asia a long time ago; upon the arrival of the Spaniards, they found old brown clay jars covered with unknown unexplainable characters. The natives themselves did not know where they got them and although the jars were in no way remarkable, the Japanese attached great value to them, buying them at exorbitant prices as containers for their *cha* or tea which kept excellently in them; there were who considered one of the jars the finest decorations of their houses. Some of the vases were gilded outside and these were the most expensive; they were kept in bro-

cade sacks and were sold at up to 2,000 *taels* of 11 *plata reals* (about 16,000 francs) though cracked. At the time of the conquest, there were only a few specimens and these were not preserved.

The costume of these peoples which we are now going to describe, will bring out even better the relations they might have had with other nations. We have already noted that independent of the Negroes, there were in the Philippines two races which differed essentially from each other – the Tagalogs and the Bisayas, the same difference was found in their way of fighting.

The Tagalogs or Tagalos wore a kind of short double – sleeved doublet of a rough cotton cloth called *canga*, reaching down only to the waist, collarless and with the opening in front. This doublet was red for the chiefs, black or white for the people; the loins were covered with a sort of colored pagne called *bahague* (pronounced bajague as in Spanish) which hung between the legs down to mid-thigh; their legs were bare and their heads were covered at the temples with a kerchief called *potong*. Besides the weapons we spoke of above, they also used bows and arrows, knives, long daggers and blow pipes for shooting poisoned darts. The points of their lances were made of steel or bamboo which was half-burned and hardened by fire. The weapons of defense were shields of carved wood encrusted with turtle shells and nacre, and armors made of bamboo and hardened cords.

The costume was not the same in the whole island of Luzon. Thus in the part called *Zambales*, the men shaved the front of the head like the Japanese and let the rest of their hair hang loose behind like the Chinese, but unlike the latter, they just tied it at the top of the head without plaiting it.

The Tagalog women wore a sleeved-dress of the same cloth and color as the man's, called *baro*, the word still used today for shirt; this clothing was shorter than the men's; they also wore a cotton pagne attached to the waist and reaching down to the feet; finally a colored belt brought out the grace and suppleness of their figure.

The wives of the chiefs had dresses of crimson silk, sometimes plain, sometimes brocaded in gold, decorated with fringes and other ornaments; around the neck they wore chains of perfect craftsmanship called *calombijes*; of these there were small and large ones; some, decorated with carnelians, agates and other blue or white stones were considered of

great value. Their ear pendants were of gold and of remarkably fine workmanship; huge rings set with precious stones adorned their fingers; their hair, which was very thick and ebony black, was pulled gracefully behind the head; their legs were covered from top to bottom with cords threaded with stones of the same kind and mingled with black cords forming some kind of laced boots.

Men and women were extraordinarily clean; they bathed everyday, washing their hair after their bath, with the decoction of a tree bark called *gogo* which lather like soap. The women used various cosmetics; they perfumed their long and beautiful hair with fresh oils of *ajonjoli, sesame* or coconut, made fragrant by musk or by a white flower called *sampaguita*; they took care of their teeth well, even having them filed level and given a black coloring which lasted as long as the teeth. This operation had the added advantage of preserving the teeth up to extreme old age but it must be admitted that the effect produced is not attractive for the European. They constantly chewed betel which colored their lips a very vivid red.

The costume of the Bisayas differed, as we said, from that of the Tagalogs. The men and women wore their hair long behind: sometimes like the Malays, the men held the hair by a kerchief, often gold-embroidered and folded in a turban shape, but more commonly made of the same tree bark from which they made their *bahague*; they painted their bodies in different colors, leaving the face bare; their ears were decorated with large gold and ivory rings; their clothing consisted of a collarless vest and over it a colored cotton or silk frock coat which reached down to the calf; they wore neither shirt nor pants, instead a *bahague* wound several times and which was visible only when they had removed their other clothing; some of them wore only the *bahague*. In a word, their costume was similar to that of the Malays whom they also resembled in features and occupations; like them they were fishermen and pirates.

The Bisayas women, who did not paint their bodies like the men, were graceful in their bearing and gait. In general their costume was very simple; a pagne wound around the waist reaches down to mid-knee. Some of them were more elaborate in their attire, they put up their long and black hair in plaits around the head; their pagne reached down to the feet and over this they wore a cotton or silk dress of different colors. The two sexes went around with bare chests and feet, rings, chains, gold earrings decorated with colored stones completed their costume.

The women were more hard-working than the men; they took care of all housekeeping chores and they were perfectly skilled in these. Their husbands were anything but jealous, and particularly cared very little about their wives' behavior before marriage. As for the latter, they did not boast of a scrupulous fidelity.

Their mutual politeness was extreme: a person never passed before another without addressing him with an expression equivalent to "with your permission" at the same time he made a deep curtsy by raising the right foot, bending the left knee and lifting the hands up to the face.

These people did not know how to calculate the time of the day or night except by the cock's crow, the height of the sun and the hen's laying; they counted moreover the months by the moons, the years and the seasons by the harvests, by the appearance of leaves and the maturation of fruits.

As early as before the arrival of the Spaniards, the Philippine archipelago presented a very clear division, in the physical aspect as well as in the manner of government, likewise in their physiognomy, customs, costume and language. These divisions were that of the northerners of *Losong*, inhabitants of the island of Luzon, and that of the southerners or *Bisayas* (painted men), because, as a matter of fact, they had the custom of painting their whole bodies; it was rare for the latter to have relations with the Losongs.

The differences we have just noted do not allow us to present to the reader a uniform picture of the ways of these Indians; we believe we must inform the reader in advance that the picture we are going to present refers more to the Losongs than to the Bisayas.

There were no kings properly speaking among them at all; but in each town there were personages who were more powerful and more influential than the others and who were distinguished either by their birth or by their personal qualities. In general these chiefs were rather friendly towards each other; but sometimes they also made war on each other; they carried the title of *rajah*, and this title was hereditary; they were charged with looking after the welfare of their subordinates and of aiding them in their needs; the latter in turn had to respect their rajah, follow him to war, serve him on the sea, in the work on the fields, at fishing, in the building of his house; moreover there was a certain number of supreme chiefs whom all their subjects had to obey on pain of being reduced to

slavery and sometimes of death. Even today an example of the power of these chiefs is seen in the power exercised by the sultans of Sulu; they still collect a tribute on the harvests, *baniz*. All the descendants of these chiefs were considered nobles and exempt from forced labor and other services to which were subjected the common people, called *timaguas*. Women were nobles like the men.

At the arrival of the Spaniards, a chief called Gat-Pulitang reigned in the plains of Bulaquin, up to Masalacot, and from the river of Labasin up to Pangsayaan, today called Batangas: he was always at war with his neighbors and became famous for his valor. The chief Gat-Sungayan governed the country from Masopa up to Galanum; he was a great hunter of hart and wild boar. Another portion of the country obeyed Gat-Salacab, while Sampaloc had for master the old Gat-Paguil; these four chiefs were of a mixed race called *daihagang*, coming from the union of *Negrita* women with men from Borneo.

It sometimes happened that, to deliver themselves from this dependence, some inhabitants, considering themselves stronger than the others, gathered under their orders a certain number of families which they called *barangay*, with *datous* and other petty chiefs immediately under them; among the inhabitants of the Philippines, there were therefore four very distinct classes of persons: the supreme chiefs called *rajahs* or *sultans* and to whom the Spaniards gave the name *reysuelos* or little kings; the inferior chiefs and the nobles, then the common men or *timaguas* and finally the slaves of whom we will now speak.

These slaves in turn formed different classes: there were first of all, the *sanguijuileres* who were exclusively responsible for service inside the houses; others lived in their houses and took care of outdoor work, such as planting, harvesting and sailing; they helped in the construction of houses and ships; in a word, they were charged with all kinds of labor and drew no salary at all; they were called *hamamahaves*. On the other hand, if there were those who were completely slaves, there were also those who were only half slaves, one-third and one-fourth slaves, forming among themselves numerous distinctions according as their father and mother were of the same or of different degrees of slavery they were then subjected to fractional forced labor which was counted by the moon or the half-moon; during the rest of the time they were free and could serve whom they pleased.

The origin of this slavery has never been positively known, nor how a part of the population was able to acquire such an absolute authority over another part of it; some persons believe the slaves were the true primitive inhabitants of the archipelago and the masters were Malays who conquered the country in a very remote past. This point has never been cleared up, although the mixture of races found by the Spaniards seems to give weight to this opinion; slavery was however abolished at the arrival of the Spaniards.

The slaves were objects of trade and their price was fixed by specialists: the *sanguijuileres* were ordinarily sold at 10 gold *taels* or about 80 *piastres* (420 francs); the others at half that amount if they were first class.

As with all half-civilized peoples, justice was rendered by the old men who followed only the dictates of tradition and their reasoning in their judgments; these old men possessed great influence, they heard testimonies and their judgments were final. As we have just said, there were no written laws at all and customs varied from place to place. To discover the culpability of an accused, various superstitious ordeals were used: sometimes those suspected of the crime were all plunged in the river and the first head to emerge was convicted because it was supposed that his guilty conscience cut off his breathing; many people drowned so as not to come out of the water first, sometimes they were arranged around a candle and the one towards whom the flame blew, was convicted. The following ordeal was less unreasonable because it was at least based on a certain knowledge of the human heart; a stone was thrown into a pot of boiling water and the guilty one was he who refused to plunge his hand in to get the stone.

The various classes did not marry between themselves and the nobility particularly insisted on not marrying below one's station; one could have only one sole legitimate wife, but as many concubines as one wanted; the former had the sole right to the title of *ynaraba*, legitimate wife, mistress of the house. Her children were the sole heirs of their father; if she had none, he could leave his fortune to whomever he pleased. All these women lived in common.

Marriage consisted of a simple arrangement between the two families, the would-be groom having been first employed in the house of the would-be bride's father; he alone gave a dowry and he had a right to his wife's only after the death of the latter's parents. The young men were called *bagontaos* and the young women *dalagas*. The would-be groom had two dif-

ferent dowries to give: the first, the *bigay suso* went to the parents, it was the price of the milk of the bride's mother; the second was the *bigay caya*; this remained the property of the household; but it occurred only too often that it was spent in advance for the costs of the wedding, the celebration and finery. The services rendered by the would-be groom could be considered a third dowry and this was very often entirely lost for him; for if ever he didn't suit the parents of the *dalaga*, they chose another who started to serve them in turn. This custom was not without danger for the virtue of the young lady, but that was a point which the parents did not insist on; they often speculated on the expulsion of a *bagontao* in order to take another one who gave them presents and worked for them. Once the marriage was concluded, the woman became as it were, a slave; the burden of the household fell on her; she worked much more than her husband and considered herself still lucky if she was not mistreated.

The nuptial ceremony consisted in the sacrifice of a pig, which was done in the open air under the shade of a thick foliage; an old woman killed it, while making all sorts of grimaces. And from what she saw, she drew favorable omens for future happiness of the couple, she ended by blessing them; after this, another old woman gave them food during the whole day, indulging all the while in a host of indecent demonstrations. In the meantime, three days before the marriage, under the pretext of making the necessary preparations, the parents and friends of the couple would have started a veritable orgy which extended three days after the ceremony; during these feasts, licentiousness was carried to a peak; there were perpetual libations of fermented liquors, interspersed with the most obscene dances; after which they went to bed promiscuously. Each person invited to the wedding had to offer a present to the bride.

Upon arrival at her house, the duties which the young wife had to fulfill were so heavy and the housework so tiring that she was often obliged to separate from her husband. The old men of the village then intervened in the quarrel and if they decided that the faults were on the side of the husband, they authorized the woman to keep the dowry, which in this case was then called *vigadicaya;* sometimes the couple shared it amicably.

Not very sensitive on the subject of faithfulness, the adulterer was punished only by a fine, the amount of which was fixed by serious discussions; credits were made at a usurious

interest and if one could not pay his debts, one discharged them by himself or by his son becoming the slave of the creditor.

These peoples hardly knew any legal tender at all; produce was paid for clothing, flocks or fowl for cultivated land, slaves for houses. Sometimes for payment objects were given which were no longer needed, gold dust or nuggets, or metal musical instruments, to which a very great price was attached, like tom-toms or gongs; they played these in their festivals and in wars, in place of drums.

Theft was punished either by slavery or death and insults on the nobility were severely checked.

For weighing objects they used a pair of scales divided into decimal parts, as with the Chinese, and since they did not know the numbers, they marked the divisions with little stones.

The licentiousness of the mores was extreme; rape, accompanied by the most hideous circumstances, always remained unpunished, particularly if it was committed by a noble man against a *timagua*, (commoner). Profligacy has reached such a degree that it was not rare that shortly before his marriage, a young husband should have had intimate relations with his mother-in-law or his sister-in-law, and if his wife was not yet nubile, he still continued these relations even after the ceremony. Dreadful details in this respect are recounted about the excesses to which libertinage led them and the customs which crept in. We would be soiling our pen if we tried to give even the slightest idea about them; these abominable customs have yielded to the power of religion.

Circumcision was adopted among these peoples, with the particularity that children performed this operation mutually on each other.

Husbands cared little to find in their wives that flower so precious in the eyes of Europeans; they even considered themselves very lucky when a former suitor had spared them the effort or the expense, we say the expense, for there were men whose profession was to deflower the *dalagas* and who were paid for it; unless however, an old woman had performed this during the young woman's childhood an operation consisting in breaking the membrane of the hymen.

These people had no definite religion at all and they indulged in the most puerile superstitions; old witches or fortune tellers exploited their credulity and had great influence on their minds. Their cult was limited to venerating monstrous idols whom they feared and to whom they offered flowers and fruits. Moreover they adored the whole of nature, particularly objects whose aspect imposed awe and gratitude on them. In a word, their religion had a lot of similarity with the fetishism of the Negroes in the western coasts of Africa.

Nevertheless Father Juan de la Concepcion maintains that in the midst of their idolatry and their absurd beliefs, they acknowledged a god superior to the others who lived alone in the heavens; the Bisayas called him *Labon*, which means ancient, and the Tagalogs *Botala-Meycabal* which means the god who created everything; but that did not prevent them from paying homage to the sun, moon, to a star of extra ordinary shape, a reef, a rock, that is to say, to everything they believed capable of harming them; this is an effect of their excessive pussilanimity. They had a very special respect for a certain yellow bird called *cariman* which lived in the mountains; they paid to it as much homage as the Egyptians did to their *ibis*. Finally they also celebrated festivals upon the recurrence of certain astronomical phenomena. According to this priest, everything considered, their religion was a mixture of fetishism and Sabianism or adoration of celestial bodies, like that among the inhabitants of Peru and the ancient peoples of Arabia.

Moreover, it must be noted on the subject we have just spoken about, that these peoples had no public cult and no priests at all, and that each one made his devotion called *anitos* inside his own house and in the way he considered suitable. Only on certain special occasions, they celebrated a festival called *pandot* which lasted for days and for which they gathered in the house of one of their most distinguished personages. The house was enlarged by a sort of arbor made of leaves and decorated with flowers, fragrant herbs and small lanterns. Once the festival was ended, this arbor was not destroyed and was called *simba* or *simbahan* which means place of adoration or sacrifice and in the language of the country this is the name given to Christian churches. There were at the same time several old women called *catalonas* who played witches, addressing prayers to the idols in the name of the people and claiming to learn from them the remedies which were to be applied to the ailments of those who came to consult them. It is maintained that these women sometimes offered human sacrifices to the idols.

The dead were buried under their houses without ceremony; at the end of a certain time their bones were dug up to be kept, especially the skulls to which certain homages were paid; this custom is kept up to the present. After the exhumation, several minutes were devoted to weeping for the dead; after this there was a meal lasting several days during which no one failed to get drunk; this celebration was called the *tibao.* These gatherings were held indispensably on the third day after death because it was believed that the deceased would come to visit the living on that day. On this occasion they would place a jar of water before the door of the house for the dead to wash his feet with and rid himself of the soil from the sepulchre. They kept a lighted candle during the whole day; at the door they would spread a mat sprinkled with ashes so that the footsteps would be marked; finally the place of honor was left empty at the head of the table which was laid magnificently. These peoples believed in another life where the good and the brave were rewarded and the wicked punished.

They were firmly convinced of the reality of a great number of ghost stories and believed in the existence of certain fabulous beings. The *catalonas* or *babaylanas* offered sacrifices under large trees to the demons, to the souls of their ancestors or *nonos* which, according to them, lived in these trees or on isolated rocks. They never passed in the vicinity of these trees or these rocks without bowing respectfully and asking the pardon of the *nono* for having disturbed his rest. If one of them fell sick, his friends would go to the *nono* to offer food which, thus having acquired medicinal virtues, was later fed to the patient.

At other times, the patient was brought to a hut built on a spot designated by the *catalona:* there they brought a victim intended for public sacrifice. The old woman ordered the prettiest *dalaga* among the assembly to hold the animal in a certain way so that its blood would spread on the patient. That done, the *catalona* started to make hundreds of contortions; she started to froth at the mouth and after consulting the entrails of the victims, she predicted the cause of the ailment.

The most insignificant circumstances became omens which were almost always unfortunate. The song of the *tic-tic,* the appearance of a snake in the house, the shriek of a rat or a little lizard immediately caused a feeling of melancholy and gloom. In the house of a fisherman one must not talk of fish-

ing, nor of hunting in a hunter's house. Persons who were in the sea were not to mention land, and those who were travelling by land had to avoid talking about water. They were very confident about their inferences from all these facts and as it often happened, they were not at all undeceived by the frequent cases where the prediction did not come true.

Above all they feared the *tigbalang:* this was a kind of apparition or ghost which by turns took the form of an old man, a horse, a monkey or a horrible monster who persecuted and enslaved them; they also called this monster *divita;* it dwelt in the heart of the darkest forests and there it appeared to them. In the shadowy retreat where it hid, it hatched criminal plots to harm the humans. One day when an epidemic was raging in one of the most beautiful provinces in the Bisayas, the *divita* was hovering invisibly in the air, but its voice was heard distinctly, it called by their names the inhabitants who were to be afflicted by the epidemic; after that it did not take long before they fell ill and death was certain.

The *pontianac* was a bad genie who prevented women in labor from delivering; even at present, to exorcise it when a woman starts feeling pains, her husband cleans the front door of his house and builds a big fire before it; then completely naked on the ground floor he waves a sword in the air, cutting and thrusting to prevent the demon from approaching until his wife has delivered.

They held great faith in the power of certain herbs to inspire love in the persons who touched them: they recounted a host of stories about young ladies who, consumed with love for indifferent young men, succeeded in touching the objects of their ardor with these herbs, provoked a tender response and recovered their right minds only after marriage.

The simplicity and credulity of these peoples are hard to believe; in a sense their whole life was only a childhood; thus, if among them there should appear some persons of somewhat more developed intelligence, these were able to exploit cleverly the weaknesses of their compatriots; they persuaded the latter that they had in their power a spirit as subtle as fire which they could send anywhere to destroy whatever displeased them. It is said that more than once they used a strong poison to make their enemies perish and convince others of their irresistible power.

It has not been possible for religion to completely uproot

all superstitious beliefs; thus there are many which are preserved even up to our times. The Indians of Manila still maintain that the savages of *Paragua* or *Palawan* chew a root whose mere odor kills anyone who breathed on; other roots were supposed to cause a devouring fire to come out of one's mouth. We have appraised these absurdities at their right value in our work on the archipelago of Sulu, on the subject of *Tawi-Tawi*.

The priests sent to the Philippine Islands have sometimes been blamed for having stimulated apparitions to make people believe that they too possessed magical power and in this way achieving the end intended, that is to say the conversion and if one may be allowed to express it thus, the humanization of these barbaric peoples. On this subject, we want to note first of all that this charge has not been proven and in any case, to leave it to the theologians to decide up to what point similar means conform to the spirit of the Catholic religion. It seems that we, on the other hand, must not judge them except by their results, which have been most favorable: as to the prudent conduct of the missionaries, to which we will have many occasions to refer, the conquest and conversion of the Philippines were accomplished almost without bloodshed and solely by gentle persuasion.

Moreover in this respect, there is the important observation to be made that the King of Spain had to be given regularly an account of the way in which the Indians were treated; he expressly enjoined the viceroy of Peru, through whose hands passed the dispatches for the Philippines and who was in charge of expeditions to these islands, to see to it that not only religion was used to subjugate these peoples but also, without changing anything at the outset in their customs and way of living, the goal should be reached gradually and without shock. They must be drawn by all possible means and sacrifice to *conserve* and *imitate* as much as possible their *natural* and traditional government and not to give it up except gradually.

By giving its agents similar instructions, the Spanish government had no doubt in mind the painful memory of the cruelties accompanying the conquest of America; it felt that on simple minds and naive hearts, brutal force had much less power than the gentleness and the prestige of religion, above all the Catholic religion with its ceremonies so full of pomp and majesty. How could these savages have resisted the sight of those rich raiments, those long and magnificent processions, those flowers strewn on the paths of the priests, those clouds

of incense issuing from censers, the music and those chants so somber and so simple, while at the close of the services, fraternal meals gathered priests and neophytes at the same time? All that is still seen today in Manila constitutes one of the great means used by the government to preserve the affection of the peoples of this archipelago; certainly there is no surer path for subduing the spirit of savages. It seems to us that the French government would do well to try this means in the Marquesas Islands. We have no doubt that through the attraction of religion and without using material force, it will easily succeed in dominating its new colony which it will thus maintain at very little cost. Moreover such conduct would still have the advantages of removing from the intolerant and speculating spirit of the Anglican missionaries, the populations of neighboring islands which would then become devoted friends and loyal subjects of France.

Rice was the principal food of the natives; the women took charge of cleaning it by pounding it in mortars called *losongs,* of which we have spoken earlier. This rice cooked in water over a fire, took the place of bread for them; moreover they fed on fish in which the sea and the rivers abounded, on some herbs and roots cooked in water and which they seasoned with salt and tamarind juice, sweet potatoes, guavas, oranges and coconuts; they liked honey and sugar cane juice very much. Hunting provided them with stag, wild boar and buffalo which they called *carabao;* several of them come together to hunt these animals, which they killed with arrows and lances, sharing the flesh which they let dry in the sun to make *tapa.*

With the coconut sap, they made their wine or *tuba*; they distilled this sap in their own way, in a kind of crude alembic, by means of which they obtained a very strong and extremely transparent alcoholic liquor; they drank this after their meals and used it moreover as a very effective remedy for certain local ailments. This *tuba,* pleasant-tasting when fresh, became sour quickly; this is the liquor they drank excessively in their festivals, family reunions, weddings and burials.

Agriculture was in a state of absolute infancy: the methods consisted of destroying by fire the weeds in the terrain which was to be sown; then during the rainy season, they made holes in the ground by means of a piece of palm-tree sharpened to a point and threw into them some rice grains which yielded a hundred-fold. So fertile was the land. One year one side was planted, the next year the other, but never more than two years

in the same terrain. This way of sowing is still in use among certain peoples, as well as in mountainous countryside where there is no water supply at all. Rice cultivated in this way is called *mountain rice,* which the Spaniards called *secano* because it comes from dry terrains; it is more nutritious, more delicious and sweeter than rice from the plains which grows in paddies; also it yields more upon cooking and consequently is more expensive and more valued. They still cultivate sweet potatoes and various root crops in the Philippines.

Among the fruit trees known to the natives must be counted first of all the banana of which there are 10-12 varieties that require almost no cultivation; they gathered bananas before these were ripe and ate them grilled with rice cooked in water. As a matter of fact, each tree bore fruit only once, but from suckers rising from the roots grew new trees which in turn did not take long in yielding abundant produce; thus a plantation of bananas multiplies so rapidly that in a short time it forms a thick forest.

Unquestionably, the most useful tree to the natives was the coconut; by itself it could almost suffice for all their needs; its trunk, leaves, fruit, all had a use; they used them for building their houses, for weaving their cloth, for making pleasant-tasting drinks, medicines, alcoholic liquors, vinegar; they fed on the inner meat and extracted from it oil for fuel, the milky and refreshing water it contains is diuretic and slightly laxative; its outer covering, beaten and softened, was used for making cordage and for repairing boats. This material is quite preferable to oakum as it never decays; finally the coconut shell was fashioned into utensils of various sorts.

The other fruits known to these peoples were the *santor,* (santol), *mabolo,* pineapple, oranges of all kinds, large and small, sweet and sour, grapefruit, tamarind and others. The mountains were covered with the most precious timber and, among others were big trees that were extremely useful as building wood; a single trunk sufficed for making a boat of average width and considerable length; later they constructed from it schooners whose bottom was one single piece. They made small boats of different kinds of sailing on the rivers, lake and lagoons, some had only oars, others a mast and sails. Bigger ships called *barangayanes* carrying two masts and worked by oars as well as by sails, even ventured to the seas. They were very big, very light and fast-sailing; sometimes they were made of a single piece but even when they were of several pieces, they were joined only by wooden nails. Nothing dis-

tinguished the prow from the stern. The rowers were seated on both sides and paddled to the tune of a song which one of them intoned while giving the beat which was sometimes fast and sometimes slow. Above the rowers extended an esplanade of bamboos, called *baylio* or *crujia*; here the combatants stayed in times of war, where they could move without disturbing the rowers; from there too, sailors maneuvered the square sails. On this esplanade was contrived a kind of tent made of palm mat; large bamboos set and extended outside the side of the boat served as balancers and prevented it from sinking, even in the worst weather and although it carried all sails set. Sometimes it happened that these *barangayanes*, though all filled with water, still kept afloat without foundering. This kind of boat goes back to the remotest times and there are provinces where it is still in use. Aside from the *barangayanes* there were still bigger boats called *caracoas, lapis, tapagnes*. These drew in very little water; the Indians used them in the sea as well as in the rivers and everyone knew how to handle them. Their crew was composed of 100 rowers and 30 combatants. Not too long ago, boats of this kind, called *paraos* and built by the Illianos, dared to enter Manila Bay in an attempt to raid Cavite, but they were repulsed by the colonial flotilla of the Philippines.

Other than the arms we spoke about, the combatants carried at their waists a kind of pointed dagger, one foot long and four fingers wide, the handle was encrusted with gold and ivory and resembled that of the Malayan *cris*; they also had a two-edged sword encased in a wooden sheath or in buffalo leather and which they handled so skillfully that if they could seize their enemy by the hair with one hand, with the other they cut off his head with one blow, keeping it afterwards in their hut like a trophy or a sign of nobility. Among these weapons, some were *campilans* and others *baracoas*; these were made of iron extracted from their own mines and just as fine as the steel of Biscayne. Extensive lodes were found in Pampanga where auriferous sand was washed for trading with the Chinese.

This beautiful country, watered by numerous great and small rivers, enclosing large lakes, and where thermal and mineral, ferruginous and sulfurous springs gushed forth, where the coasts offered very safe ports, bays, roadsteads and excellent anchorage, in short time veritable land of promise was inhabited by a numerous population, easy to lead, intelligent, and which was divided into coastal people and inland people; otherwise, there was hardly any difference between one and the other.

The houses of the Indians were all built on great tree trunks of a wood that decayed only through humidity. These were arranged in the manner of pilings which neither earthquakes, nor hurricanes, so frequent at certain times of the year, could shake. Cross bars ran from one trunk to the other and converged to make the structure more solid; the houses were narrower on top than at the bottom and the roofing was formed by bamboos attached together by rattan and covered by nipa palm leaves. The ground floor which was five and one-half feet high and often open-work, was not inhabited; there they kept their provisions and their domestic animals consisting of goats, pigs and carabaos; they deposited their rice, wood, canoes and nets there. A bamboo ladder, removed at night, led to the first and only floor formed by a single room with a terrace called *batalan* up to now. The abodes of the chiefs, although better constructed and more solid, differed in no way from the others. During the humid season, the rains were sometimes so abundant that the whole countryside was flooded and the inhabitants could communicate with each other only with the help of their small canoes, giving the countryside a very different appearance. It is specially at this time that one realizes the great advantage of the mode of construction generally adopted, which is protected at the same time against humidity, earthquakes and hurricanes: this way of building is still the only one in use today.

CHAPTER IV

HISTORY OF THE PHILIPPINE ISLANDS FROM THE DEATH OF LEGASPI UNTIL TODAY

Guido de Labezares. — Expedition of Li-Ma-Hong. — The Chinese Ho-Mol-Cong comes to Manila and brings over two missionaries with him. — Sircla, King of Borneo, implores the help of the Spaniards. — Disputes between the officials and the missionaries. — Japanese pirate. — Arrival of the first Dominicans. — Plot of the Chinese. — Blockade of Manila by the Dutch. — Construction of the Fort of Samboanga. — Earthquake. — Cong-Sing, Chinese pirate. — Don Sabiniano Manrique de Lara. — Don Diego de Salcedo. — Conversion of the Marianas Islands. — The Cardinal of Toumon. — Don Fernando Bustamente. — His tragic end. — Siege of Manila by the British. — Its capture. — Remarkable conduct of Don Simon de Anda y Salazar. — Evacuation of Manila out of the enemy.

Don Miguel Lopez de Legaspi had Guido de Labezares as successor in the government. From the beginning of his administration, the expedition of Li-Ma-Hong, the famous Chinese pirate, against Manila took place. Li-Ma-Hong had begun as the head of brigands; his band gradually grew bigger until it reached two thousand. Pursued by government troops, he took refuge in a seaport, where he seized all the ships he found, changing his status from robber to pirate. Having attacked and defeated another Chinese pirate, he found himself, at the head of a flotilla of ninety-five small ships with which he roamed the seas, destroyed commerce, and committed the greatest cruelties. The emperor of China sent against him a fleet of one hundred thirty vessels manned by forty thousand sailors, but he escaped to the small island of Tacootican. Having known of the establishment which the Spaniards had in the island of Luzon and of the weakness of their means of defense, he decided to take possession of Manila; he ordered his lieutenant Sioco to present himself and four hundred picked men before the new city, where there were hardly sixty Spaniards. Their plan was to go down the coast during the night, surprise the sleeping Spaniards, and put them all to the sword; fortunately, a strong wind from the north prevented them from approaching the coast, and they managed to disembark only at eight o'clock already in the morning of November 30, 1574. The governor fought fiercely, and Sioco decided to go back to ship again and convince Li-Ma-Hong to renew the attack; the latter had cast anchor at Cavite and did not come to the coast of Manila until two days after. This delay saved

the Spaniards, who worked night and day to get themselves into a state of defense, placing on the ramparts four good cannons while, in the meantime, Juan de Salcedo, who was in Vigan, hurried to come to the aid of the capital. At the approach of the enemy, all the inhabitants shut themselves up in the fortress; Li-Ma-Hong entered the city without difficulty, and reduced it to ashes; but, when he decided to attack the fort, he met an unexpected resistance. All his efforts were useless, it was impossible for him to take possession of it; he took the ship again, therefore, after having suffered the loss of two hundred men, then he went down on the banks of the river of Pangasinan where he constructed a fort lined with two stockades, and began to exact a tribute from the natives of the place.

When it was learned in Manila that he had taken this stand, the governor sent against him Juan de Salcedo with two hundred Spaniards and two thousand five hundred natives. This clever captain surprised the Chinese and burned their flotilla completely; he won another victory over them on land and forced on them their first retrenchment. Night having fallen, Li-Ma-Hong took advantage of the darkness to fortify himself in the interior enclosure. Salcedo, thinking that he would not be able to take possession of the fort by open force without sacrificing a rather large number of men, decide to form a blockade around the fort and to subdue the enemy through famine, a means considered surer by the fact that the Chinese, having lost their ships, their retreat had become impossible. Even though this plan was very wise, success did not follow; the Chinese sallied out at night and obtained wood with which they constructed boats, in truth, frail ones, but on which, three months after the arrival of Salcedo they were able to go to the island of Tacootican.

Meanwhile, the imperial admiral, Ho-Mol-Cong, arrived in Manila where he was very well received. On his departure he took along with him two religious clerics, Brother Martin de Harrada and Father Jerome Martin, who were the first Christian missionaries to visit China.

In 1577, Sircla, King of Borneo, came to implore the aid of the governor of Manila against his brother who had usurped his throne, offering, if he was helped to regain it, to recognize the sovereignty of the King of Spain. The governor, Don Francisco de la Sande helped him and succeeded in chasing away the usurper. After this he sent an expedition against the islands of Mindanao and Jolo and took them into possession; but neither the Spanish troops nor the priests were in num-

bers big enough to profit much from the advantage gained.

Disputes arose at this time between the Spanish officials and the missionaries: the first claimed that after such great dangers and such rough labors they ought to be permitted to think of their personal prosperity. They could not, however, attain it except by provoking and oppressing the Indians. Therefore, the missionaries whose sole goal was to propagate Christianity, seeing, and with reason, the cupidity of the Spanish officials as the greatest obstacle to their success, opposed the moves of these officials, going as far as refusing absolution to the recalcitrant government men. These men, in their turn, placed obstacles on the zeal of the priests; the King of Spain, hearing about the unfortunate dissensions, passed a royal ordinance in favor of the natives of the country.

In 1581 a Japanese corsair landed on the coast of Cagayan from where he could be dislodged only with a considerable loss, because his men fought with the courage of a lion.

The discussion between the officials and the clergy continued. They reached the point where the provincial of the Augustinians embarked for Mexico from where he wrote to the king begging him to allow all the priests in his order to return to New Spain, because it was impossible for them to remain silent witnesses to the extortions which the officials made the Indians suffer, in spite of the royal ordinance. The grief that these quarrels caused the governor, Don Gonzalo Ronquillo, sent him prematurely to the grave, and his death became the occasion of a terrible catastrophe. During the funeral ceremonies one of the candles around the funeral decoration set the church on fire and reduced it and a great part of the city to ashes.

In 1587, the first priests of the Dominican Order arrived, and a few years afterwards the governor, Don Luis Perez Dasmariñas. Having received an order to undertake an expedition against the Moluccas, he was treacherously assassinated during this enterprise by the Chinese whom he had taken with him. This tragic event happened at the promontory of Santiago; he had governed the colony for only three years and in that short span of time he had made very important constructions and founded several useful establishments.

It was around this time that one of the most bloody catastrophes, of which the annals of this archipelago had conserved the memory, happened: at the beginning of the XVIIth centu-

ry, there were already a great number of Chinese established in the island of Luzon, and the majority appeared disposed to embrace the Christian religion. In May, 1603, three Mandarins arrived in Manila. They came, so it was said, from the Emperor, to find out if it was true, as reported to him, that the small island of Cavite was of massive gold. This pretext sounded so ridiculous that nobody doubted their real goal to form intelligence network in the country in order to assist a vast expedition which China was preparing against the colony. The governor accompanied them personally to Cavite, and after having convinced them that what they told had no basis of truth at all, persuaded them to leave.

The work on the fortifications of Manila was going on then; a Chinese, named Eng-Cang, offered his services and those of his compatriots to the governor but were refused. Knowing the enmity of the Japanese towards the Chinese the Spaniards thought that the former could be used to watch the latter, but the Japanese did not respond to the confidence placed in them. The Chinese were to take up arms on the eve of St. Francis, and to massacre all the Spaniards, but the plot was laid bare by a Filipino woman who was living with a Chinese. Nevertheless, the conspirators gathered together half a league from Manila and built retrenchments there. Eng-Cang was sent to deal with them, and it was discovered then that he was himself at the head of the conspiracy. The government was obliged to take other measures. A detachment of one hundred thirty Spaniards, commanded by the brave Luis Dasmariñas was cut to pieces by the rebels who came to set the siege before the capital but that was the end of their success; they failed in an assault which they made on the city, and the inhabitants who rose in mass, encouraged by this first advantage, made a sortie. Driven back on all sides, the Chinese retreated in disarray; heavily pursued, they were completely defeated. It is calculated that this revolt cost the lives of twenty-three thousand of these foreigners; the few who survived were sent to the galleys; Eng-Cang was hanged. Of all the Chinese in the island, there were only two thousand who did not take any part in the uprising.

In 1609, the Dutch came to blockade the port of Manila, but they were obliged to lift the blockade after having lost three ships of the five which composed their squadron. The result of this expedition was an attempt of Governor de Silva against Java and, in addition, an alliance with the Portuguese viceroy against the Dutch, the latter lost a naval battle on April 14, 1617.

In 1635 the fort of Samboanga was constructed, with the aim of putting an end to incursion of the *Moros* [Mores *(sic)*]. Around the same time several rich Japanese converted to Christianity arrived fleeing the persecution which was being waged against their fellow Christians in their country.

The colony was visited in the year 1645 by a terrible scourge, that is to say, a frightful earthquake. The single city of Manila counted with six hundred victims buried under the ruins of their houses, and, of all the public monuments, only the convent and the church of St. Augustine, and the Jesuit Church remained standing.

Cong-Sing was a famous Chinese pirate, the son of an adventurer who had been a porter in Manila, who, later, had lived in Japan and having passed in China, became elevated by decrees to the rank of general of the first class; he occupied important positions and ended by being decapitated. Cong-Sing, the pirate, had inherited the restless and daring character of his father; he succeeded in having a fleet of a thousand ships, manned by ten thousand men, under his orders. The first expedition which he undertook was directed against the island of Formosa, then occupied by the Dutch who maintained there a garrison of two thousand men. The latter, after having stood a siege of ten months, were obliged to surrender with an assurance of a free retreat to Batavia.

As soon as Cong-Sing became master in Formosa, he sent a messenger to Manila to enjoin the captain-general to render him homage as his vassal and to recognize him as king of the archipelago, with the threat that if he did not, Cong-Sing would come and take the place by force as well as punish him for his disobedience. The governor immediately gathered around him all the Spaniards who were in the Philippines and in the Moluccas (which they had occupied for sometime) and, also, took several other precautions against the attack which he foresaw, but Providence rendered these superfluous. The pirate died, and his son, not being of a warlike nature, contented himself with sovereignty over the island of Formosa; he sent a message to Manila to conclude a peace pact.

Don Sabiniano Manrique de Lara, who was, at this time, governing the colony, was a man of such great piety that on his return to Spain he embraced the monastic life. His successor, Don Diego de Salcedo, a native of Belgium, showed himself quite different from him in religiosity, and in many other things. Haughty and despotic, he was, during his tenure, in a perpetual argument with the officials of the colony, ecclesiastic

as well as civil. Under his government, the Jesuits undertook to convert the inhabitants of the Ladrones Islands and established an educational house which Queen Marianne endowed with an annual revenue of 3,000 piastres. In memory of this very royal liberality the name of those islands was changed into Marianas.

The mission of Cardinal de Tournon in China to settle the unhappy affair of the Chinese ceremonies (which was so disastrous to the Christian religion in that empire) ought not, at first sight, have any influence on the peace of the Philippine islands. But this legate who, in that era, was nothing but a patriarch of Antioch, passing through Manila, conducted himself there with arrogance. He showed so little regard for the high authorities in the island while demanding the most obsequious respect for himself, that he set everybody against him. His short stay became the occasion of terrible and serious dissensions. One could judge, at the time, that his mission would not meet with expected success; it is not for us to judge his conduct; history has spoken.

His great zeal to serve his master, the king, cost the governor, Don Fernando Bustamante, dearly. He arrived in the Philippines in 1717; he learned in detail of the numerous abuses of the administration and decided to stop them; he took measures to bring into the treasury box considerable sums which several inhabitants owed him. These strong moves caused a prevalent antagonism towards him; moreover, he had the imprudence to foment even more this antipathy by a conduct which was perhaps too violent but for the purity of his conscience and his undoubted disinterestedness would render it pardonable. A plot was organized secretly, which would probably have been aborted if Bustamante had not incurred the anger of the clergy by attempting to violate the asylum of the cathedral in order to drag out a criminal who had taken refuge there. The insurrection exploded on the morning of October 19, 1719. The people with arms entered the palace of the governor, and there assassinated him and his eldest son. His six other children were sent later to America. Upon receiving the frightful news, the king sent Marquis de Torre Campo, with the order to treat all the guilty with cruelty, but he met so much opposition in the execution of the government orders that, with the added difficulty of distance of the metropolis, the revolt remained unpunished. Only the archbishop, although he was, without doubt, one of the least guilty, was punished with his transfer to a chair in America.

In 1740, the British Admiral Anson, who had hoisted his ensign on the vessel, the *Centurion*, with 64 cannons, attacked

the galleon of Acapulco. *La Cabadonga,* near the Cape of Santo Espiritu. In spite of the disproportion of the force, the Spaniards defended themselves so well that they did not surrender until they had made the English lose sixty men who were killed besides the wounding of seventy, among whom were the two commandants, one in each group.

In 1762, Manila reached its highest point in prosperity; its commercial relations were vastly extended; it had dealings with the Moluccas, Borneo, some parts of India, the Strait of Malacca, Siam, Cochinchina, China, Japan, in other words, with almost all the countries found between the Suez Canal and Behring Strait. Catholic missionaries had from that time spread out to the islands of the South Sea situated between South America and the Philippines. In passing, we shall have it observed here, nobody knew what happened to these first zealous propagators of the Christian faith; they were apparently the victims of their dedication. Nevertheless, what is certain is that the Catholic religion had already, many times, gone around the world and poured its good deeds on Mohammedans, Buddhists, even idolatrous Indian populations. This they did long before missionaries of other Christian groups ever thought of imitating the Catholic priests. However, they put into their works a great deal of ostentation while the Catholic priests had put in theirs only modesty and simplicity.

Such was the prosperous condition of the Philippine Islands and of the city of Manila in particular when, towards the end of this same year, the English, then at war with Spain, appeared at the port with considerable forces, took possession of the city and opened it to pillage. We believe our readers will read with interest several details of the circumstances which accompanied this unfortunate event. We have drawn them from authentic sources, but we shall abridge them as far as it is possible for us to do so.

We shall have it noted first that when the English appeared, the government of the Philippines, which was found then provisionally in the hands of Don Manuel Antonio Rojo, archbishop of Manila, had not yet received any notice of a declaration of war, and, consequently, not able to make any defense preparations. The first news was given to it by the enemy fleet. The garrison of the place was composed of the regiment of the king, which would have been a total of two thousand men, of whom, however, the twenty companies had never formed together more than fifteen hundred men. At this particular moment, this number was considerably so diminished, either through mortality or desertion, or by the detachments which

the regiment had furnished for different services, that there were, in the post, only five hundred fifty-six soldiers and eighty cannoners, all Indians who understood rather badly the management of artillery. At the arrival of the enemy, they hastened to form four companies of militia men, of sixty each company, which they called troops of commerce or mercenaries.

On September 22, 1762, the English fleet, composed of thirteen vessels and manned by six thousand eight hundred thirty good troop men, appeared unexpectedly before the city of Manila. At first blush, and in ignorance of political affairs, the vessels were taken from Chinese sampans. Nevertheless, some defensive precautions were not neglected; an officer was sent with a letter to the commandant of the squadron to ask him from what country he was and for what reason he had come without announcing his arrival in advance. This deputation came back the next day, accompanied by two English officers, bearers of a summons drafted in ordinary terms, announcing that the fleet had come to effect the conquest of the island, the response was that Manila would be defended.

The night of the 23rd or the 24th, the enemy troops effected their landing near the retreat called *Saint-Antoine-Abbi* (San Antonio de Abad); an attempt was made to drive them back, but without success. On the morning of the 24th, the post began to recover but with little effect; the besiegers were covered by churches behind which they were posted and entrenched themselves. To harrass them it was decided, in the following night, to effect a strong sortie. The sortie was commanded by M. Faller, a French officer in the service of Spain, who performed his duty with the greatest valor. Although it did not take him long to convince himself that the forces of the enemy were too superior to his to dislodge them, nevertheless, he continued fighting the whole night, not returning to the post until nine o'clock next day; there was then a suspension in the hostilities, because the besiegers sent a bearer of a flag of truce to the city.

On the evening of the 25th, the bombardment began again and the post answered with several cannon shots charged with grape-shot, which killed several men, whose bodies were devoured by hungry dogs.

On the morning of the 28th, the English general demanded the head of one of his officers which was cut off by the Indians. This officer had been sent two days earlier with a flag of truce. It was also demanded that the author of this crime be

given up, with threats of heavy reprisals if this was refused. The archbishop who, as we have said before, fulfilled the function of the commandant, mounted a horse and showed himself to the enemy camp.

On the 29th, the English squadron was reinforced by three other big armed ships, which brought the total to sixteen vessels.

There were in the English army around three hundred fifty Frenchmen enlisted by force at Pondichery. These, looking for the opportunity to turn against the English, sent two men of trust and of good will who presented themselves unarmed before the gates of the city, intending to confer with the defenders there on the best means of their turning to the side of the Spaniards. Instead of opening the gates to them, mistaking them for Englishmen and fearing some misdeed, they had them massacred by the Indians. In the meantime, the English got wind of what was being plotted and took precautions to prevent any kind of treachery by the Frenchmen.

On October 3, considerable detachments of Pampango Indians having entered the post, it was decided to attempt a sortie: so it was. Very bloody, though this was, it did not bring any advantage to the defenders. Next morning, the breach being made to the bastion of the Fundicion, a council of war was held. The military was of the opinion that it was best to surrender. On the other hand, the commerce deputies, those of the city, and of different religious orders opined for the continuation of the defense. Unfortunately, the archbishop ceded to the latter, and this decision caused all the misfortunes which Manila suffered.

On October 5, at six o'clock in the morning, the besiegers went out of their posts, marching in three columns, and assaulted on the breach which was hardly passable and where the forty Frenchmen of Pondichery climbed first unopposed. The fort was forced to surrender, and the city was laid open to pillage for forty hours, during which nothing was spared, churches, archbishopric, the whole palace. The loss of the Spaniards during the siege consisted of three officers, two sub-officers, fifty soldiers of the line, thirty militiamen of commerce killed, without counting the wounded; plus three hundred Indians killed and four hundred wounded. The besiegers lost more than a thousand men, of whom there were sixteen officers. The batteries and the vessels hurled into the city more than five thousand bombs and more than twenty thousand bullets.

It would seem that after a pillage of forty hours and the surrender of the fort's garrison was accepted, the enemy would allow the city to breathe, but there was nothing like that. The next day after taking Manila, and during the pillage, the English commandant had the archbishop told that the Spanish troops were under his control and that he would put to the sword all the inhabitants if the Spaniards did not pay him out at once two million pesetas and two more million piastres in drafts payable by the Spanish treasury; they were forced to consent to all that, and they set aside, among other things, for this contribution, all the funds for pious works and all the silver plates of the churches.

The English held Manila for fifteen months without having been able to make any progress in the provinces and evacuated after the conclusion of the peace.

When there was absolutely no doubt that it would not be long before the city would have to surrender, the rank of lieutenant-governor was conferred on to Oidor Don Simon de Anda y Salazar, so that he could get out of Manila and establish the seat of the government in another part of the island. Consequently, on the eve of the surrender of the post, at ten o'clock at night he left in a *lancha* with several rowers, a Tagalog servant, 500 pesetas, and forty pages of stamped paper, going up the river to Bulacan to undertake the defense of the islands against a powerful enemy, with a mastery of the sea, who had come to take possession of the capital. He himself had no army, no navy, no arms, and besides, he was more than sixty years old. He arrived in Bulacan the next morning and immediately assembled the mayors of the province, the priests and the other Spaniards; he showed them his titles, which were recognized with enthusiasm. The news of the surrender of Manila had arrived in the evening; Anda published a proclamation declaring himself governor and captain-general of the Philippine Islands with the seat of his government in Bacolor, Pampanga.

We would be led away very far if we would describe in detail the war that lasted for fifteen months, sustained by the brave Anda with a prudence equal to his courage, in spite of the difficulties encountered. Among these must be specially reckoned the insurrections fomented by the English principally among the Chinese (at this time the spirit of insubordination had expanded more or less in all the provinces). The English pushed up the price of disloyalty to the point of promising 5,000 piastres to whoever would deliver Anda to their hands. The arrival of the galleons which had luckily escaped

from the English was of great aid to him permitting him to raise a sufficiently big army.

In the meantime, on July 13, 1763, an English frigate arrived in Manila bringing the news of the armistice concluded between the belligerent powers, and the order of suspension of hostilities in all parts of the world. The next March, the definitive signing of the peace became known, as a consequence of which the English evacuated Manila, and the Spaniards remained in full possession of the whole Philippines.

We shall finish here the history, properly called, of the colony of the Philippines: what happened thence will find a place, in part, in the different chapters of this work, and notably in that of commerce; the rest would be of little interest to the reader. We shall limit ourselves to the observation that these islands have felt the counter-blow of the agitation which has reigned in the metropolis since the first invasion of the French, and that they have been, consequently, the scene of several conspiracies and insurrections.

CHAPTER V

GEOGRAPHY

General Geography

Location of the archipelago. – Number of islands. – Provinces. – Inhabitants. – Populations. – Cities. – Rivers. – Lakes. – Mountains. – Volcanoes. – Earthquakes. – Water eruption from Mayon Volcano. – Disappearance of a mountain.

The Philippine islands form an archipelago composed of many islands of all sizes and is a part of that division of Oceania called Malaysia. These islands were named thus in honor of the king of Spain, Philip II, who was yet only Prince of Asturias at the time of discovery by the famous Magellan, that is, in 1521; they are located between parallel 5° 32' and 19° 38' latitude north and the parallel 114° 56' and 123° 43' longitude east of the Paris meridian. The space they occupy is about 35° leagues from north to south and 231 leagues from east to west. They are surrounded at the north and northwest by the China Sea, at the southwest by seas of Sulu and of China, and at the east by the Pacific Ocean.

The number of these islands is considerable; but among them are some forty which are much more important than the rest; the others are so small they do not even merit being named; the principal ones run north and south. Luzon island, the biggest of all, is about 114 leagues long and 57 leagues wide; part of its territory in the northeast is still independent. Moving southwards after Luzon, come the island of Mindoro, the Calamianes groups, Paragua or Palawan of which only a small part belongs to the Spaniards, Samar, Panay, Leyte, Cebu, Negros Island, Bohol and finally Mindanao, the next biggest island after Luzon. In most of these islands are still found wild tribes who have not at all been subjugated by the Spaniards.

It would be easy to divide the whole archipelago into two parts, namely: *Luzonia*, composed solely of the island of *Luzon*, and *Bisaya*, enclosing the others called Bisayas by the natives, an indigenous word meaning painted men because at the time of the arrival of the Spaniards, the peoples inhabiting them painted their bodies in different colors.

The whole group of the Philippines consists of thirty-three provinces, including the territory called New Province, which

has no *alcalde* yet; in general their names are those of the islands themselves or else those of the natives inhabiting them.

The sole island of Luzon comprises nineteen of these provinces, namely: Tondo, Bulacan, Bataan, Zambales, Pampanga, Pangasinan, Ilocos Sur, Ilocos Norte, New Province, Cagayan, New Viscaya. New Ecija, Cavite, Laguna, Batangas, Tayabas, Camarines Norte, Camarines Sur, Albay.

The island of Iloilo, with some neighboring islands, forms three provinces, namely: Antique, of which Cagayan island is a part; Iloilo and Capis, enclosing yet the islands called Romblon, Sibuyan, Banton, Tablas and Maestre de Campo.

The island of Mindanao is divided into three provinces: Samboanga, Misamis and Caraga.

The province of Cebu is composed of the island of that name with those of Bohol, Davis, Siguijol, Bantayan and Camotes.

The islands of Mindoro, Samar, Leyte, Negros, and Calamianes each form a province to which their names are respectively given; the last one also comprises a small part of the island of Paragua.

The Batanes and Marianas archipelago likewise each form a province.

The Philippines is inhabited by a population of diverse origins: first there are the little negroes of the mountains, said to be descendants of the negroes of Angola, but in our opinion are the primitive inhabitants of these islands, who still live in a wild state, then the *Negritoes* or *Aetas* (itas), the Indians of Malayan race and of copper-colored skin. Aside from these are also found descendants of Chinese and Japanese, shipwrecked on these coasts; fishermen from the islands in the southern sea, carried here by the monsoons; finally races formed by the mixture of all these different peoples.

It is very difficult to evaluate the total figure of the population of the Philippines, all the more so since it is absolutely impossible to count the individuals who live independently. As of the others, the only means used for arriving at a more or less exact estimate is the *tribute*. Each family composed of

husband, wife, and children, having attained a certain age, pays as a unit to the royal treasury a fee called the *tributo*. The number of paying families are counted and multiplied by a supposed number of individuals composing the family; but various reasons render this calculation highly uncertain.

First of all there is no agreement on the number by which paying families is to be multiplied: some, such as T. Comyn, say it should be six and a half; others only five, and the latter seem to be closer to the truth. Finally it must be noted that the lists are made and transmitted by the parish priests of the villages and transmitted to the *alcalde* of the province; now in general these lists are very faulty because the taxpayers seek all possible means of tax evasion, to the point of leaving their houses and take refuge in the mountains where they become what are known as *remontados* or *montescos*. Moreover there are many people who are exempt from duty, like old people, children of very young age, and persons in public office.

Be that as it may, a census made in 1810 counted 386,654 families paying the tribute; this, multiplied by six and a half, gave 2,515,496 individuals, independently of those who were exempted, according to what we have just said; to this must still be added more than 7,000 Chinese, 4,000 Europeans, half-breeds and children of Spaniards, and finally the wild population of the mountains, whose number is unknown but who are quite numerous. In 1835, the *tributo,* multiplied this time by five, gave a total of 3,345,190 souls. This figure remained almost the same in 1839 and 1840. During the last official census, there were then 688 *pueblos* or communes which gave 636,331 *tributos* and 3,103,445 inhabitants, or an increase of 83,448 in the number of *tributos* since 1826.

The causes noted above to explain the lack of accuracy in the calculation of the population are not the only ones; to these causes are still added the immense extent of the provinces between the southern extremity of Mindanao and the Batanes Islands at the north of the archipelago, the great difficulty in communications, the irregular population distribution in localities often impossible to penetrate, the variety of dialects used by the population, the uncertainty of the boundaries between certain provinces; all these contribute to prevent an exact count of the population. At any rate, here is an approximate resume of this population, which we consider too small by one-sixth.

Independents . . .	Negritoes or *itas*	25,000	1,025,000
	Igorots	1,000,000	
Spanish Subjects .	Indians	3,700,000	3,975,000
	Chinese Mestizos	240,000	
	Spanish Mestizos	20,000	
	Chinese	10,000	
	Locals	3,500	
	European Spaniards	1,500	
			5,000,000
	Total.		5,000,000

As for the white population of the Philippines, it is composed of ten to 15 thousand individuals, mostly living in the province of Tondo, where the city of Manila is located; formerly the whites were divided into five classes. Today these categories still exist as a matter of fact. But the ranks are mixed up and to the credit of the Spaniards it must be admitted that, except for the Chinese who are more yellow than white and remain separated from the others, all the whites are equal among themselves, and there is no distinction except for the colored races: in Manila, as long as he conducts himself honestly and discreetly, any European can mix with those in the highest positions; in this respect there is no freer country in the world.

Manila, capital of the Philippine Islands, pretty little city, residence of the Captain-General, is located at 14° 36' latitude north and 118° 37' 30" longitude east of Paris.

We are devoting a special chapter to its description and its history; that is why we are not giving any details about it here.

After Manila, the most important cities and towns in the Philippines are Cavite and Zamboanga, fortified towns; Tambobong, in the province of Tondo; Malolos in Bulacan; Vigan in Ilocos; Biñan in Laguna; Taal, in the province of that name accounts 31,650 inhabitants and Laoag, in Ilocos Norte has 35,065.

The island of Luzon is watered by several large rivers navigable by ships of rather greater tonnage; such particularly is the Pasig, a wide and deep river which comes in seven branches from the lake of Bay; it carries ships of four hundred to five hundred tons which are impeded only by a bridge. The port for coasters is located there; there, too, near the town of San Gabriel, the biggest ships are docked and repaired at little cost;

the river is deepest there than anywhere else, and if it were not for the bridge of Manila, the ships could proceed even further; the smallest ones could go up to Malacañan and, perhaps, if the river was better maintained, even up to the Pateros of Pasig bay, where they would be finally stopped because of the shallow water leading to the lake. The entrance to the lake is laced with bamboo groves and the banks are filled with villages, to which an eventual navigation of the lake would give work and assure incalculable prosperity.

Through this river, provisions of all kinds arrive in Manila from the eastern Luzon provinces, thousands of canoes, dinghies, paraos come and go incessantly from the lake to the city or the bay of Manila, only several hours away.

The Aparri River has two sources, one in Nueva Ecija and the other in Nueva Biscaya; it goes through the whole of Cagayan and empties itself into the sea north of Luzon after a course of 60 leagues; it carries ships which sail up to Lallo where they load cattle and tobacco, the principal articles of trade of that province.

The other remarkable river in the island are Abra, Agno and Pampanga, through which the bay of Manila is connected with the sea north of Luzon, after having crossed the island from one end to the other; the Cabucao which originates from the lake of Buhi and crosses the lake of Bato in Camarines province.

The island of Mindanao is watered by the magnificent river of Butuan, which flows from south to north and, which, after having crossed the lake of Linao, empties itself into the bay of Butuan; along its course of about 60 leagues, it fertilizes delightful valleys. It was at the mouth of this river that, on Easter 1521, the famous Magellan, the navigators' model, after landing his crew, heard the first mass to be celebrated in the Philippines and thanked the Supreme Being for having led him and his crew to the port. The Mindanao or Selangan, another large river in the island of that name, would require a detailed hydrographical description which space does not allow us here.

Outside of the rivers we have cited, there are still a great number in this archipelago, some of which feed the largest rivers, and others empty themselves into lakes noteworthy for extent and depth: in general their course is rapid, they are lined by beautiful towns; their banks are lined by bamboo groves and very lush vegetation; they water fertile fields

crossed by forests whose trees furnish the most precious wood. All these rivers abound with fish, which together with *morisqueta* (cooked rice) suffices for the usual nourishment of the natives.

The most commendable lakes in the Philippines are first of all, the lake of the Bay, 36 leagues in circumference and from whose center the land is no longer visible at the horizon. In the lake is found the island of Talim which is almost as big as the island of Santa-Helena: several large rivers in the province of Laguna flow into this lake. The lake of Bonbon or Taal in the province of Batangas is smaller than the previous one; but the vistas it offers are not less delightful. In the middle of this lake is a lake which encloses a volcano from which only smoke issues. The lake of Bonbon joins the sea through a river which abounds with delicious fish.

In the province of Pangasinan is found the lake of Canarem and in the island of Mindoro, that of Cagayan; the large and beautiful lake of Malanao or Lano is in the island of Mindanao, so is the lake of Sapongan; the lakes Bato, Buhi, Colatun, etc. are less large; finally there are still several large as well as small, in the independent part of that same island of Mindanao.

Great mountain chains traverse all these oceanic islands, running notably from north to south in the island of Luzon. From their number are distinguished the *Sierra Madre* and the cordillera of the *Caravallos* mountains, which at first run parallel, for a distance of 50 leagues, then they join each other at the Caravallo of Baler, in the province of Nueva Ecija, and together end at the level of the port of Lampon in the same provinces where they separate at the center of the island, th valley they leave between forms the province of Cagayan an Nueva Biscaya, both inhabited by numerous wild peoples. W will limit ourselves to citing the less remarkable mountains c. San Isidro, Camarines, Albay, Mindoro, Panay and Negros Island.

As in all the great chain, some of these mountains thrust their proud peaks well above the others. Such are the peaks of Balugao, of the Tetas Iloqueñas near Bigan, of Yba, of Masingloc, of Subic, of South Caravallo and of Caravallo of Baler, the Simunan of Arayat, an extinct volcano which had ceased releasing flames long before the time of the conquest; the Mariveles mountains; the colossal Majayjay in the province of Laguna, the highest of all; the Bacacay, the Tetas of Palantuna, the Colasi, the L'loaco.

In the Bisayas, the mountains rise to a lesser altitude; the greatest are the Carlan, in the island of Negros, higher than that of Albay; it is used as reconnaissance point by navigators; and the Tipasi, whose name was given to it by the inhabitants because it has the form of a grain of rice.

The numerous volcanoes, of which only the craters are visible now, announce at every turn that this beautiful country was formerly the theater of great subterranean revolutions and that the irregular edges of the numerous islands composing this archipelago are the result of their horrible upheavals. In the middle of the lake, Taal is the most prominent of these volcanoes. In the south of the island of Luzon are found the Bonotono, the Bacacay, the Labo, the Colaot, in the province of Camarines Norte; the Isaro, the Buji, the Masarago, in Camarines Sur. The Albay Volcano, whose eruptions have often caused the inhabitants of the fertile region nearby to perish, and the Bulusan, today still constantly ablaze, is used as lighthouse by navigators who are rounding the meridional cape of the island of Luzon. The other volcanoes are less remarkable if one excludes nevertheless those located in the meridional part of the island of Mindanao which is still in the power of barbarous peoples. It is said that these volcanoes have sometimes cast ashes which were carried by winds up to China. A pharmacist, Lopez of Manila, recounted to us having visited the crater of the volcano of Taal; he told us, it forms a slightly elongated circle more than 2 miles in diameter, and has a perpendicular altitude of 200 surveying measurements on the north side and from 150 to 160 on the less elevated sides. At the bottom of the lake there is a lake which washes the meridional wall and occupies about half of its surface. On the other side there is an immense quantity of pure sulphur, then a block of porphyry whose sides are from 20 to 25 feet high. The walls of the crater are full of countless holes, from which hydrogen gas comes out which blazes upon contact with the oxygen of the atmosphere, forming so many little sparks. The water of the lake is nothing but weakened sulphuric acid containing mercury in solution; subjected to the alembic, 12 pounds of this water furnish 2 to 2½ pounds of sulphate of deutoxide of mercury.

On several occasions, the city of Manila has suffered a lot from earthquakes which are very frequently felt there. In 1645 the city was almost entirely destroyed by them; many people died then. The earthquake of 1699 was hardly less fatal and since that time, the people have not ceased to go through earthquakes which were more or less violent. The Spaniards

made a distinction of two kinds: they called *terremoto* an earthquake whose shocks are vertical; when these are horizontal, it's a *temblor*. We have often felt the latter; but when they occurred at night, we were not always awakened by them and learned from neighbors on the morrow what had happened during our sleep. The direction of the movement was known better through watching crystal globes suspended from the ceiling than through the sensation. When the shocks last for some time, all the people are endangered; they go out to the plazas, throwing themselves on their knees to address fervent prayers to the heavens. During this phenomenon it is quite ordinary to feel weak in the knees and nauseated as in seasickness; some even feel like throwing up. As for us, the slight vertigos we have felt have never reached that point. M. le Gentil spoke of an earthquake after which all the inhabitants of the city were smitten with a violent migraine which did not disappear until a night's sleep.

The Mayon, a volcano situated a short distance from the pueblo of Albay, in the province of that name, presented an extraordinary phenomenon in 1766. At dawn of October 25, the wind started blowing from the west; at eight o'clock it became cooler and the wind continued blowing with the same force up to four o'clock in the afternoon, accompanied by a little rain. Then in the upper part of the atmosphere appeared a wind from the east, which while in the lower part, always blow from the west with the same force up to seven o'clock; it then increased, passing west northwest the point where it became so violent that it seemed to want to destroy and overturn everything; one would have thought the town was going to be carried away; this hurricane lasted up to three in the morning; and then suddenly veered towards the south with such a violence that it ruined all the huts that until then were only shaken; at the same time the rain had diminished considerably.

At two o'clock in the morning the volcano started to emit water in great quantity that only by reporting some of the damages it caused can one give an idea of it. From the town of Tibog to that of Albay, rivers of 30 vares (a vara equals 0^{m}, 914) wide formed and flowed abundantly and impetuously to the sea. From the pueblo of Bacacay to Malinao, the width of the rivers exceeded 80 vares. In other places the terrain was so changed that the roads could not be recognized. The town of Malinao was completely destroyed; the plains and fields were covered with piles of sand. After having worked

more havoc at Caysaya (Cagsawa), Camalig, Guinobatan, Liga and Bolangue, the torrent reached the pueblo of Albay, dragging with it fifty huts built at the foot of the volcano; those that were able to withstand it were half buried in the sand, and that was the salvation of their inhabitants, because all those who left their houses perished; in Albay they found eighteen corpses and thirty at Malinao. The torrent covered a distance of about 2 leagues.

Particularly remarkable in this phenomenon is the fact that it could not have been caused by rain; it was not abundant enough for that. There is therefore every evidence that the water issued from the very center of the volcano.

It is reported that at a very remote time an entire mountain disappeared in the province of Taal, leaving only a lagoon in the space it occupied; nevertheless in its center remained a volcanic islet which released flames for a long time; this is the crater we mentioned earlier: the water of the lake remained so hot that no fish could live in it.

CHAPTER VI

CLIMATE

Seasons. – Tempests. – Monsoons. – Meteorological observations in Manila. – Maladies and their treatment.

As we have seen in the preceding chapter, the islands which compose this archipelago are, so to speak, nothing but a confused mass of mountains separated by plains. The principal chain of these mountains from which several branches break off, runs from north to south; thus, in the Philippines as in the peninsula of India the seasons are different according to whether a place is situated to the east or to the west of these *cordilleras*. Needless to add that the Philippine Islands being situated under the torrid zone, the only distinction between seasons is that of rain and that of dryness.

In the western part, there are rains from the beginning of June until the middle of September; during this time, the sky is magnificent in the eastern and northern parts. In October, the wind from the west or the westerly wind, which, up to then has blown, gives way to the north wind and takes with it those same rains which then stop to fall on the opposite side, rains which are so stubborn that they last sometimes for fifteen days without stop. When this happens, the ground is flooded everywhere. The paths become impassable, the fields become huge lakes whose edges are hardly perceptible to the eye. To this circumstance must be attributed the great fertility of these islands, whereby at a slight change of place, one is transported from humidity to dryness, and vice versa.

The heat is excessive; but the perpetual humidity of the soil together with the land and sea breezes which blow alternately affect the economy less than one would think; during the time when the north winds blow, a certain degree of coolness prevails which obliges a person to put on more cover. It is needless to remark that the cold is rather biting in the mountains.

The heat becomes very strong in the middle of March when the breezes from the east and from the southeast blow breezes which last for about two months; they are replaced afterwards by the westerly winds. This transition causes a great conflict resulting in storms and tempests accompanied by a rise in temperature.

The frequent changes of place which we have been forced to undergo, and the inferior quality of the instruments which we could avail of did not permit us the follow-through and the accuracy which we would have wished for our meteorological observations. But as our fellow-countryman, M. le Gentil, of the Royal Academy of Sciences (who had been sent by the government towards the middle of the last century to the Indian Seas to observe there the passage of Venus through the sun's disc) has made very good observations in Manila, we thought we should be able to draw from his work what might be lacking in ours; we are, nevertheless, not quite in accord with this learned traveller in several of his statements, and we shall indicate these differences as they present themselves.

M. le Gentil observes with reason that the monsoon changes do not occur in the Philippines with the same regularity as they do in many other parts of the torrid zone. Besides, the westerly winds, constant at sea, are not always so in Manila; they generally blow at intervals of fifteen days to three weeks, between which they cease to blow, to allow the other winds to blow in their turn, specially those from the south to the east. These intervals, when they are not accompanied by rain, are called *collas secas*.

It happens that the *collas* are generally followed by tempests which the Spaniards call *tempestades* and the Indians, *vaguios*, during which the wind passes successively through all the points of the compass; these are the frightful hurricanes which devastate the fields, uproot the biggest trees, turn houses upside down, carry away debris, wash ships ashore and shove them often in the midst of astonished population. Hurricanes during which the dazzling sparks of lightnings succeed each other almost without interruption, and the long and majestic thunderbolts echo in the mountains and in the depths of the vast virgin forests which crown them complete the picture of the atmospheric changes of the most beautiful, the richest, the most delightful, the most picturesque country on earth. When one witnesses one of these great convulsions of nature, one is convinced that, in the physical as well as in the spiritual world, God willed that evil should always be placed beside the good, so that man would, at all moments, remember his weakness, without ever priding himself about his advantages.

At sunrise, when *vaguios* are approaching the weather in general, it would be the most beautiful in the world; only the

mountains would be covered with a light mist resembling smoke. During the morning, this mist expands and covers the sky like a transparent veil which does not, however, hide the rays of the sun. At the same time it thickens slowly around one mountain and soon it forms huge clouds. In the afternoon, a terrible hurricane bursts out; it lasts an hour and a half, or two hours, or more, after which the sky clears up again and the night is magnificent.

M. le Gentil states that, from a great number of observations which he had made in the torrid zone, he has found out that the lower bed of clouds forming the ordinary hurricanes does not rise to more than 450 toises* in height; above this bed one often saw another which was much higher, finer and thinner, going almost always in a direction contrary to the lower bed, but without much movement.

Southwest monsoon follows, as we have said, that of the northeast, and this is called winter in Manila. However, it never becomes cold enough, to need heat, and the trees preserve their leaves the whole year. This season is, certainly, the most agreeable. During February, the coldest month in the year, the thermometer does not go down in the plains lower than 17° centigrade, and in January it ordinarily registers from 19° to 20°; at this temperature, one would do very well at night with a woolen blanket. In the afternoon the temperature rises to 30° and 32°, even sometimes to more than 35°

To give a more exact idea of the climate of Manila, we are going to present an analysis of meteorological observations made by M. le Gentil during an entire year. We shall make only one observation on the subject, namely, that the degrees registered in the thermometer appear to us always a little too high during the day, a fact which we attribute to the kind of instrument used by the observer: it was a Reaumur thermometer. At the time when he was writing, these thermometers were always of a spirit-of-wine quality, and all the physicians know that it is impossible to have from this instrument the accuracy of those instruments made of mercury; they always register a degree when the temperature is above zero and one degree lower when it is below.

Translator's note: 1 toise = 6.39 ft.

January 1767. Northwind. Beautiful weather, often cloudy, but little rain: thermometer at the lowest, 16° Reaumur; at the highest, 26½° to 28½°.

February. Wind northeast. Beautiful weather during the first half of the month; cloudy during the rest, without rain: thermometer, from 13½° to 28¾°.

March. The winds begin to change. Beautiful weather; several hurricanes towards the end of the month: thermometer, from 16° to 33°.

April. On the 6th, the wind passes to the south, but variable; beautiful weather in the morning. Lightnings almost every evening, several hurricanes and several rainy days during the last half of the month; extremely hot days; the thermometer, at sunrise, 20° to 21°: at the hottest time of the day, 33° to 35°.

May. Variable winds, but almost always from the east to the south; thunder every evening and rain by torrents: thermometer at sunrise, 22° to 23°; at its maximum, 32½° to 35°.

June. During the first half of the month, variable winds blow from all the points of the horizon; few hurricanes, but many lightnings. From the 14th to the 19th, east-south-east and southeast winds with terrible hurricanes; during the rest of the month, very variable winds; very few hurricanes, and very little rain. Thermometer, at sunrise, 21¼° to 23°; at the highest, 31° to 34°; a single time, the 20th, it rises to 36¼° Reaumur.

July. During the first half, wind from the east and from the southeast, sometimes from the northeast; very beautiful, the evenings very bad, the nights magnificent. In general, it rains in Manila more in the daytime than at night. The rest of the month, wind from the west and no hurricanes. From the first to fifteenth, minimum, 22° to 22°, maximum, 31½° to 33½°; from the 16th to 31st, minimum, 21° to 22°; maximum 32½°. The wind from the west, passing through a great expanse of sea, always lowers the thermometer.

August. Very variable winds throughout this month, with hurricane every time the wind does not blow from the west. This month is the worst observed from the beginning of the year; tempests, rains by torrents and great variations of temperature. From the first to the twentieth, minimum,

22° to 23°; maximum, 30° to 33°. From 21st to 31st the maximum lowering, it is not more than from 24° to 27°.

September. Winds from the westside; weather inconstant; many hurricanes, but very little rain; the thermometer at its maximum, maintains itself at 30°, minimum, 20° to 21°.

October. Up to the twentieth, very variable winds, and weather very much warmer, felt by sensation rather than from thermometer rise; thermometer does not go up higher than 31½° and registers almost always from 27½° to 29½°. Several strong gusts of wind, and notably on the twenty-third; this hurricane turned a great number of the houses of the Indians upside down, even destroying them completely. Therefore, the Spaniards call these hurricanes, earthquakes of the Indians. On this particular evening, all the villages around Manila were flooded and the streets are covered by several feet of water; at San Mateo del Monte, a village 4 or 5 leagues from Manila, at least fifty persons perished.

November. Season of northeast winds; very beautiful weather; several cloudy days; but very little rain; maximum heat, 28 to 29½°, one day (the twenty-fifth), 30½°, minimum 19° to 20°.

December. Wind northeast; bad weather until the fifth, variable from the 6th to the 17th, the rest of the month very beautiful: the thermometer, minimum, from 18° to 20°; maximum, the first five days from 22½° to 24½°; from the 6th to the 17th, 27½° to 28½°, the rainy days from 23½° to 25½°; from the 18th to the 31st, 26½° to 27½°.

The quantity of rain which falls in Manila in one average year is 98 inches: the maximum observed was 114 inches and the minimum, 84 inches; in May, 1749, and in February, 1803, hail fell.

The clarity of the nights facilitates the observation of shooting stars; one sees a great number of them in Manila.

To insure the knowledge of the climate of the Philippines there remains the need to indicate the effects that it produces on man and the most common illnesses in these islands.

The air in the Philippines is, in general, very healthful, and only a few endemic illnesses are known; the westerly

winds open the pores and cause much sweating, a beneficial effect to man's health.

It has been observed that a sojourn in these islands is less disastrous to persons of advanced age than to young people. The reason is that the former are more prudent and avoid excess of every kind with greater care.

As found everywhere, the elevated places are more healthful than in the valleys, and those exposed to the sea winds more so also than those sheltered from them. The land breezes passing over the vast virgin forests engender intermittent fevers to which the provinces of Cagayan, Pangasinan and Nueva Ecija are particularly exposed. Thus, the soldiers sent to these places often become the victims.

Needless to say, the climate of the Philippines is more healthful to the natives of the country than to the Europeans. The Indians preserve very good health up to a very advanced age, and one sees eighty-year-old men working with a vigor almost equal to that of persons in their full force; there are also many centenarians in the country.

One of the most common illnesses is chronic dysentery; it often lasts for whole years without its being arrested. This malady produces besides a particular effect, like a nervous complication; the most successful remedies which are applied to combat it are vegetable laxatives such as castor oil suspended in 4 ounces of a gummy carrier.

Asiatic *cholera-Monbus* was epidemic in 1820; it was cured by the strongest purgatives and emetics. (During this time, a French doctor, M. Godegroy, became the victim of his own zeal; he was massacred, with a great number of foreigners, by the people of Manila). The epidemic reappeared in 1842, shortly after our departure: we predicted its return observing the atmospheric constitution of the year and the illnesses prevalent before. As for the rest, during our long sojourn in the Philippines, we found only two firmly decided cases: which permits us, in this occasion, to revindicate the honor of having been the first to use olive oil with success in Spain, in 1834, in an emetic dose, to cure this formidable disease.

Among the other diseases found in the Philippines we shall cite elephantiasis, leprosy, erysipelas, the beri-beri, an illness characterized by a considerable swelling of the stomach

and which frequently kills the patient. The sickness which is called *pasar al hambre* (unheeded hunger) of which we have often seen examples, kills the Indians with great promptness. Syphilis is very slow and is easy to treat, no matter what our pathologists say: in the hospital it never resisted for more than fifteen or twenty days. The natives cure it by the simplest methods some of which are very strange.

Even if one is not as exposed in these islands to pulmonary diseases as one is in Europe, we have seen there a large enough number of acute cases of lung disease, such as the most serious cases of pneumonia which presents all the symptoms of the disease as found in Europe, and several cases of pleurisy. Pulmonary tuberculosis cases are, in general, the result of carelessness on the part of the Indian, and his passion for bathing, which he takes in any position and at all hours of the day. Even if he has a cold he takes a bath; even if he has a fever he takes a bath. The majority of the women, specially those from villages or provinces and all the savages, without exception, bathe themselves as soon as they have given birth, and take their newly-born with them. It is certain that many of them find themselves perfectly well after this, but one does not count the number of those who die.

There are perhaps no other people in the world as careless about illness as the Indian, who, subject to a great number of skin troubles, pays no attention to it; the *bubas* (pustules), a kind of syphilitic ulcer, of a very serious sort, hardly bothers him, and when he thinks about it at all, he treats himself without consulting anybody.

The medicaments used by the natives are all taken from plants or animals; they also use outside counter-irritants; they have the greatest confidence in the *mediquillos* (quack doctors), and it must be admitted that there are some of them who, because of long experience, know how to cure admirably certain diseases which the most learned doctors abandon as incurable. We must say the same thing for the Chinese doctors, real quack and charlatans who, in Manila, possess a pharmacopeia rich in medicaments quite unknown to us: thus, we have the *sincat*, the *aca*, which they use for abdominal troubles, for those in the bronchia; these medicaments I have often seen produce marvelous effects (even with pulmonary tuberculosis); they also have remedies for children's convulsions; they have marvelous plasters, and a great number of drugs externally applicable.

More confident than we are in the action of their drugs, they do not use bleeding or apply bloodsuckers under any circumstances, they are partial specially to external local applications like counter-irritants or plasters.

The Indians are very clever at removing from the pustules of the itch the animalcule which they call *arador* or *cagao;* they find it in a little duct beside the pustule by means of a needlepoint, then they place it on a fingernail to watch it going around. Owing to the excellent eyesight with which they are gifted and to their spirit of observation, they have known this animalcule from time immemorial and have been used to showing it, during all the years, to whoever wanted to see it. While in France, we were still offering prizes to anyone who could prove its existence, and treat M. Latreille as impostor, because it was impossible for us to find it while he could. We shall have the opportunity to come back, in the course of this work, to the manner in which the natives and the Chinese treat their diseases.

CHAPTER VII

NATURAL HISTORY

MINERAL KINGDOM

Gold. – Iron – Loadstone. – Copper. – Lead. – Sulfur. – Oil. – Limestone. – Plaster. – Clay. – Agate. – Jasper and carnelian stone. – Salts. – Touchstone. – Rock crystal. – Mineral waters.

The mineral kingdom is richer in the Philippines than in all other countries in the world; two of the metals most necessary to man are found there in abundance, gold and iron.

There are very few provinces which do not produce gold since almost all the rivers roll with it: it is obtained by means of washing; it abounds specially in the provinces of Caraga, Misamis, Camarines, Nueva Ecija, and Gapan. The places richest in gold are Benguet, Suguk, and Apayao in the Caraballo; Paracale and Mamburao in the Camarines; Pitao and Pijoluan in the province of Misamis, and the mountains of Caraga and Cebu. In the island of Mindanao, gold is so common that in the absence of legal tender, the Indians habitually carry with them sacks of sand grain of gold which they use not only for the purchases they make but also for the cockfights to which they are addicted; upon entering, they pull out their little bag from which they take, with their fingers a somewhat copious pinch according to the bet which they want to risk in favor of such and such an animal. It is also assured that gold would be found in all the provinces of this archipelago if one took the pains to look for it. All the independent tribes, specially those from Mindanao, busy themselves in this task. The inhabitants of mountains who still live in a savage state, like the Igorots, the Montescos, the Tinguianes, carry gold to sell in the capitals of the various provinces. The gold of Gapan is of the purest; it is of 22 carats.

It is rare that they present, in the trading, gold in big enough pieces: the unconcern of the Indians is so great that they do not wash the sand (for gold) except when necessity obliges them to do so; because they know that in a few moments they will gather enough with which to feed their family for several days. Gold mines, properly speaking, have not yet been discovered; nevertheless, our compatriot, M Qudan de Virli, an intelligent and industrious man who has lived in the Philippines for a long time, discovered several veins in the mountains of Caraga (island of Mindanao) where

he lived amidst savage tribes whose habits he has adopted, and whose dialect he knows. Gold is sold generally at 22 pesos a tael. The principal use of this metal is for jewelry; the rest is sold to the Chinese or the half-breeds who make a business of it.

The gold mines are very numerous, but they are only a few which are worked: it has been found through experiments made several times that the iron from the Philippines is as good as that of Biscay. In the province of Bulacan and at Moron, it is found almost even with the ground; it is of a specially superior quality in the province of Laguna as well as in Antipolo.

At Angat, in the province of Bulacan, there is an iron mine which has been worked for sometime by the father of the actual owner Don Juan Escalante, from whom we have these details, and who has assured us that the mineral gives an 80% output. The product of this mine was brought to New Spain, where one still sees, we believe, in the fort of Saint John of Ulloa, canons bearing the name of Manila, and the day of the year in which they had been cast. As for the rest, the blast-furnaces which had been built near the iron mine of Angat have been abandoned, on the pretext that the place, situated in the mountains and surrounded by mountains, is unhealthy. There is no one now in this place, except a Chinese who works, in his own way, this rich mine, and from the iron which he extracts, he manufactures frying pans *(carajays)* and knives *(bolocs)* for the Indians' use. It would be easy to build factories there, because quite close by runs a small river of which one could try to take advantage. The products would then be transported to China as well as in the surrounding archipelagos, and the Spanish ships which are now going to visit the ports of South America would open their markets to him.

Lodestone abounds in the environs of these iron mines and it is not rare to find it in considerable masses.

We have seen beautiful and rich specimens of copper and have been assured that there are mines in Pampanga, in Batangas and even in Mindoro.

As for lead, it has not yet been found in nature; but various circumstances leave no doubt that it exists in the country, notably on one of the shores of the Bay lake: we even have the proof of this fact ourselves. In one of the

frequent visits which we made to Pagsanjan to see the excellent M. Santos, mayor of the province of Laguna, whose hospitable door is open to all the travellers who present themselves, we went down the beautiful river of Bunbungan. Navigation in this river is not without danger, and twice we almost perished. One day the men who directed our canoe *(banquero)* took us near a spring situated between Mabitac and Paete. The water was blackish, and exuded a rather strong odor of hydrogen sulfide, which made the Indians give it the name of *mabajon tubic*, stinking water; it comes from the mountain, its color which was black and metallic, together with its odor, made us conclude that it was due to hydrosulfide of copper, a metal of which the mountains must conceal in mines.

In an essentially volcanic country where at each step one comes up with craters, some extinct, others still actively burning, sulfur must necessarily be very abundant: all the provinces produce it, but it is specially in Leyte, Zambales, Albay, and in the island of Mindanao where one finds the greatest quantities.

Coal abounds in different provinces, but it has not yet been exploited in a grand scale. We have seen very beautiful specimens of it coming from the province of Albay; they had been sent to Manila by Mr. Peñaranda, who offered to dispatch them to the factories of this city. It appears, however, that, even if copper is found at ground level, working it and transporting it make it more expensive than that from Europe.

Limestone is found everywhere; nevertheless, there are many places like, for example, Manila, and its environs where people prefer to use oyster shells which they burn in order to produce limestone.

Plaster *(yeso)* is rarer, but it is definitely present, and one can obtain it everywhere easily enough.

Marble of all colors and kinds abounds in the Philippines; it has, however, not occurred to people at all to work the quarries: there are some magnificent ones in the mountains of Mariveles, and the whole province of Bataan is full of them. It is only in some churches that marble is used as decoration. The indifference regarding marble and its use is so marked that a mayor of Bataan told us about his having cut out enormous marble blocks, which he did not know how to get rid of.

Several provinces also provide agate, jasper and carnelian stone.

The natives of the country know the use of iron sulfate and of their crystalized salts which they prescribe for several illnesses. The island of Negros furnishes magnesium, and in the village of Dauin is found oxidized aluminum. Since a very long time ago the Montescos have cured quinsy, by its insufflation into the throat through a bamboo tube.

We still have to mention, finally, among the minerals which the Philippines produces, those like touchstone, rock-crystal and different stalactites. On this subject, however, we cannot give any detail, which fact is not astonishing in a country where exact information is so difficult to obtain, where means of communication are difficult and where no competent chemist or minerologist has penetrated: it is necessary to content oneself with what chance presents, or with what one can conclude from reports of private persons with the necessary knowledge.

Mineral waters cannot but abound in a country where nature is so prodigiously prolific in products of all kinds, and where the hilly and volcanic soil of some of the provinces offers the most favorable circumstances for their productivity. In fact sulfurous thermal waters are found in Los Baños near the shores of the Bay Lake, in the province of Laguna. A small building, almost abandoned now, received the members of the military corps who are sent there from the hospital in Manila. We have already spoken of the waters called *mabajon tubic*.

The ferruginous waters of Pagsanjan, in the province of Laguna are very highly priced; those of Antipolo also enjoy a great reputation: sick people go there every year at the time of the feast of the Virgin of Antipolo which is celebrated for two nuevaimes (nine-day devotion). From all parts comes, in pilgrimage, an immense crowd of Indians, half-breeds, Chinese, Spaniards; they attend the long procession and bring back with them images of the Virgin, rosaries, blessed oils. The village of Antipolo is situated on the summit of the highest mountains surrounding the lake of Bay: it is an admirable position. Going up, one discovers successively: at first, the lake, then a great part of the province of Laguna, then Tondo; finally Manila, the bay, the various villages which border it, the islands scattered loosely around, and all those places which an experienced eye would be able to recognize

the names of, looking through a spy-glass. We would find it difficult to make our readers understand the enchanting beauty of this site and the charm offered by the little trip to Antipolo, made partly by water, on the Pasig River, and partly by certain kinds of litters or hammocks carried by two men. The devout go there on foot, or even unshod; but the majority aim at nothing more than to enjoy themselves. The Chinese, food-lovers that they are, go there to feast.

The waters of the Chorillo de Mariquina enjoy a great reputation in Manila: it is claimed that they are ferruginous, but since they are very clear, unodorous and insipid, we do not believe that they have other properties not possessed by any spring water, which would be effective on persons accustomed to drink nothing but rain water preserved in algibes or cisterns, or perhaps river water which is always briny.

Pagsanjan, the capital of the province of Laguna, possesses also a valuable thermal spring on the shore of the river of Bunbungan; it comes down through a subterranean conduct from the mountain top and comes out from underground through a jet which is about 4 inches in diameter, in order to drop into a basin 6 to 8 feet long and 5 feet wide, hewn in the rock and contains from 4 to 6 feet of clear and lukewarm water whose level might be diminished at will. The spring is covered over by a small house, which, unfortunately, is falling in ruins, for lack of care. The trees which surround it and give it shade, form a green roof, for it has no other. One gets there by steps cut into the rock the color of which indicates the presence of a ferruginous element. These waters are excellent for people who are convalescing from abdominal diseases, for those who have skin diseases, and even for people whose health is perfect. For the last time, the spring water is to consolidate their health, with the added benefit of the pleasantness of a picturesque site which owed its beauties solely to nature. One arrives there, in a *banca*, through the river whose clear water reflects the trees which grow on its banks as well as the bamboo branches dropping in graceful tufts whose tops go down to moisten themselves a little. Monkeys slide along the branches to quench their thirst. At the heart of this delightful scenery, the silence is interrupted only by the measured plunging of the paddle which serves to direct your boat, by the cries of the monkeys, by the song of the birds, by the rustle produced in the foliage by the big lizard called the *iguane*, by the noise of the steps of the young buffalo running after its mother, as well as of those of the wild bear who flees at man's approach.

Everything delights and enchants in these places where nature seems to have exhausted her treasures to give to this savage soil what she is of the riches and of the most beautiful, to this air all that she has of the most cherished and of the most scented, to this water the most healthful elements, and to this sky a purity that only the hurricanes come to change sometimes.

Analysis of the mineral waters of Los Baños

Hydrochlorate of lime	60 grains
Hydrochlorate of magnesium	2 grains
Hydrocholorate of sodium	26 grains
Sulfate of lime	4½ grains
Iron	0½ grain
Silica	8 grains
Total	101½ grains

Analysis of the waters of San Juan del Monte

Hydrochlorate of lime	2 grains
Sulfate of lime	2 grains
Hydrochlorate of sodium	1½ grains
Carbonate of potassium	4 grains
Organic of extractive matter	3 grains
Total	12½ grains

CHAPTER VIII

NATURAL HISTORY

THE PLANT KINGDOM

Rice. — Sugar. — Abaca. — Indigo. — Wheat. — Coffee. — Cotton plant. — Coconut tree. — Tobacco. — Its manufacture. — Cinnamon-tree. — Pepper plant. — Pimiento. — Clove-tree. — Cabonegro. — Tamarind. — Corn. — Sweet potato. — Tall forest trees and others. — Banana plant. — Fruit trees. — Vegetables of Europe. — Fruits. — Flowers.

Everyone knows how rich, majestic and active the plant kingdom is in all countries located under the torrid zone; but among those countries, however favored they are, there is perhaps none where nature shows itself more beautiful and more productive than in the Philippines. Not only the plains, but even the highest mountains are covered with a spontaneous and perpetual vegetation, always green, maintained by abundant night dew which revives it after days of excessive heat.

The mountains are crowned with gigantic trees which the eye sees only from afar; islands like fresh bouquets of greenery charm the seafarer when he sees them at the end of the horizon and entrance him to ecstasy when he comes closer to them. Oh! who could paint the sensation felt by a European, transported for the first time amidst those vast and melancholic solitudes where he hears only the warbling of birds, the cries of monkeys and the rustle of leaves agitated by the wind! Surrounded all over by the magnificent spectacle of those primitive virgin forests, one is reminded by everything of the grandeur of the Eternal; everything lifts his heart towards the Creator, whose marvels one can never tire of admiring.

We will end this chapter with particular details about the different species of wood furnished by the Philippines, but we believe we should start the description of the plant kingdom in this beautiful and rich colony by describing the plants that are produced commercially, and at the head of these is rice.

Without contradiction, rice is the most important product in the Philippine archipelago, giving a one hundred fifty percent yield for its cultivator. It is classified into two principal species: lowland rice and upland rice; but classifying further, there are more than thirty different sorts, among which are distinguished the *quiriri*, the *cuinarayan* and the *romero*, called by the inhabitants of the pueblo of Vinan who produce them, *señores arrozes*, to depict the superiority of their quality.

All these different species of rice form, in proportion to their quality, the principal food of the people and the animals; their cultivation costs almost no work for the Indian, it is even a source of pleasure to him as he loves water and mud almost as much as the buffalo, his comrade in work, does.

Mountain (upland) rice is planted after the first rains; during this period the wild tribes and a great part of the rest of the population burn the grass and the trees, and then with a little stick make a hole in the ground for the rice seed; the rice of the plains is planted in the month of June; it is sown in the mud after the latter is plowed with the harrow; when the seedlings have reached a height of 8 to 10 inches, they then form the seedbed *(binji)* to be transplanted distantly from each other. Harvest is done in November, sheaf by sheaf, and everyone – men, women, children, old people – sets to work with the same ardor: it is a family holiday. They start by gathering the rice in bundles and stacks; then the grain is separated from the stalks by trampling it underfoot: this rice, cleaned afterwards of its husk with the aid of the pestle or certain machines is called *bigas*, it is *canin* or *morisqueta* when cooked in water and ready to be eaten. Artificial irrigations are hardly practiced, as in other parts of Oceania, for instance in Java, where the less fertile, because more clayey, soil needs to be soaked more. In the Philippines nature does everything, and the sky rarely denies the water needed by the soil for its cultivation. What a beautiful sight they present, those ricefields rising by tiers, found in certain parts of the country! In the immense plains stretching between Marikina and the Pasig grows the rice called by the natives *macan* and on the slope of the mountains, the *mangara,* whose grain is larger and harder. In some provinces there are two harvests per year or else after the rice harvest they plant corn; in this case, when the rice itself has succeeded sugar cane, which often happens, the soil is found to have been productive for the whole year. As for rice, its cultivation is limited to sowing the seed in the mud, uprooting and transplanting, and harvesting it, needing no care at all during its growth.

The *caban*, the local measure equivalent to 133 pounds, is worth 11 to 12 francs, if first class; but in general rice is sold at the rate of 8 or 9 francs. Inland it is still cheaper, and the Indian of the countryside, for whom the *palay* costs only 3 francs, pounds it himself with the aid of his wife, in his mortar or *losong*, each time he needs rice for his meals.

Independently of the great domestic consumption, rice is for the Philippines a most important article of trade; a lot of it

is sent to China, where even if the harvest brought had not been plentiful, rice sells at a very high price; it is received there free of entry duties. When a certain quantity of it is brought in, this frees of all duties the vessel which would negotiate the river from Canton up to Whampoa.

After rice comes sugar cane; it is planted in the months of March and April, so that it is already strong when the rains come; the quality is excellent. There are two kinds, the red and the green; although larger than the sugar cane of Java, it does not have nodes so far apart as that of the Sandwich Islands. The latter species has been cultivated for some time in the *hacienda* of Jalajala, located near the lake of the Bay. This beautiful property has passed from the hands of M. de la Gironniere to those of MM. Vidie, Frenchman like him, and likewise, keeps it in the best condition.

The Indian crushes the cane under a stone mill *(trapiche)* and cooks the juice in clay jars; but these operations have been perfected since a French manufacturer, M. Delaunay, who died of overwork, imported from Bourbon Island to the Philippines the art of constructing furnaces now adopted at Calauan, property of M. Iñigo de Azaola, and in the properties of MM. Vidie and M. Domingo Roxas, the most advanced planters in the archipelago.

Commercially there are three kinds of sugar: white, which costs 3 to 4 piastres a picul; brown or *prieto*, sold at 2 to 2½ piastres for New Holland. The second species is mixed with a still more common one for the use of the Indians who make from it several kinds of *dulces* or sweets, like, among others, the *panocha*, made of common sugar poured into a half part of coconut shell to take its form; this is often the usual sweet dish of the Indian; he seasons his cooked rice with it and can not dispense with chewing a few pieces of it before drinking his water, the only liquid he uses for moistening his meals and which he drinks only after these are through.

The provinces of Pampanga, Bulacan, and Laguna furnish the best sugar varieties; the inferior kinds come from Cebu or from Iloilo; the time of harvest varies according to province.

Abaca is the oakum of *Musa textilia*, a kind of banana plant which produces a small fruit of bad quality; its stem suckers are planted and multiply with extraordinary speed: it is not found in all the provinces; where it grows it often serves to protect the cocoa plants from the heat of the sun.

Several varieties of abaca may be distinguished according to the different kinds of filaments they furnish and these varieties have different names; at the end of three years the bark of outer leaf of this palm-tree can be removed, when it becomes dark and its already bent upper end. It is cut by strips, then crushed by beating with a stick or with an instrument similar to that used in Europe for macerating hemp; it is then exposed to the sun, taking care that it gets no rain; then it is shaken, washed and dried again, gathered into pressed bundles of a picul each which sells at two piastres in the province, 3½ and 4 piastres in Manila; every month the fibers are stripped off, until the tree has attained the age of five to seven years.

Abaca is cultivated in a great number of provinces, but the most valued threads come from the abaca of Albay, more particularly from the pueblos of Donsol, Sorsogon, Tabaco, Cameli and Quipa. This variety is used, mixed with silk, to make the cloths used by the Indians which is called *sinamay*; *guinaras* are other coarser cloths made also from abaca.

This plant also grows abundantly in the province of Leyte, around the towns of Massim, Hilongos, Solmo, Carigara, Balobo, Tanauan, Calvallo, Catalaman, Catubic, Palapa, Besonhem, Guinan, Basey, Paranas and in the towns of Cagayan-Chico, Caminguin, etc. in the province of Misamis.

The exportation of this material, after having been unimportant for a rather long time, increases prodigiously from day to day, although like all products it has intervals of stagnation: this boom is due to the removal of exit duties; it is mostly ships from the United States that demand this article: more details on this subject are given in the chapter on trade.

Buri or *buli (Corypha)* is a palm-tree whose leaves are used to make mats and other useful objects: the thorns are boiled and from them are drawn threads from which are made mattings of a particular kind called *sagouran*. From the flowers the liqueur called *tuba* and sugar are extracted about which we will speak later on; *yoro* is also obtained from it; this tree flowers only once and dies as soon as the seed is ripe. Beads are made from the fruits.

Indigo *(Indigofera tinctoria)*, known in the Philippines as in all Spanish colonies, under the name of *añil*, is generally of a superior variety in these islands. Three species of it are known: the provinces of Ilocos and Pangasinan produce the largest

quantities; but the Indigo plant grows abundantly in the provinces of Pampanga, Bataan, Laguna, Tayabas and Camarines, whose very humid soil is particularly favorable to it.

Cultivation of wheat is not yet extensive; the harvest from the provinces does not suffice for the country's consumption so that they are obliged to import from the United States. Moreover, the wheat from Ilocos and from Tayabas are the most valued: in general it costs, on the spot, from 5 to 6 piastres per picul of 30 gantas, or 133½ English pounds; but the price has sometimes gone up to more than 8 piastres.

Cacao *(Theobrama cacao)* is sown in November up to January in somewhat clayey colored plot, after the seeds have been soaked in their capsules for several hours, planting them at 3 meters distance between crops and as much as possible under the shade of banana plants. Leyte, Negros Island, Cebu, Bohol, Samar, Misamis, Caraga, Laguna and Pangasinan are the provinces which, all of them, produce cacao in varying quantities, but the biggest amount is found in the island of Negros and in the provinces of Cebu and Samar. The cacao of Cebu is of a quality quite superior to that of the Caracas; that of Negros Island, where it grows wild in the mountains inhabited by Igorrots and Negritoes, rivals the cocoa from Ternate and Manado.

Sometimes cacao plants are planted in the yards of private houses, from which fact it has been concluded that the cultivation of this tree is not as difficult as claimed, and with a little care it could be extended further. Often the cacao of the Philippines is mixed with that from Guayaquil, which is however easy to recognize through its inferior quality, as well as with cacao brought by the Chinese from Ternate. which is good but inferior to that from the Bisayas.

All the produce is consumed in the country; the natives take cocoa once or twice a day, in the same way that Chinese take tea; dipping in it pieces of sugar cane in place of plain sugar, it would moreover be very difficult to bring cocoa to Europe as it is subject to spoilage and insects.

The coffee plant *(Coffea arabica,* Lin.) is a shrub which produces red fruits containing in their cores the beans for making coffee. The kind that grows in the Philippines provides beans of an excellent quality; coffee from the provinces of Laguna, Tayabas, and Batangas is hardly inferior to that from Java and the Martinique, while that of Silan can compete with the beans from Moka.

It is so abundant that it grows wild on many mountains; in certain provinces there is no house that is not surrounded by a little yard planted to coffee; in short, this shrub grows in any place where chance or the careless hand of the Indian has dropped a bean.

There are two kinds distinguished by the size of the bean; it sells from 50 to 60 francs per picul.

Coffee of the year is green and it is preferred to that of the preceding year, whose color is darker and brownish. Everything has been done for its cultivation.

Nevertheless, in spite of the admirable fertility of the soil and the great inducements granted by the government-authorized Economic Society for its cultivation, the price of 40,000 francs it promises to whoever should plant 60,000 crops of coffee plants, it has been obtained only by M. Paul de la Gironniere and two others.

The cotton plant *(Gossypium herbacium),* which yields produce superior even to that of Bombay and perhaps of the whole world, is of two kinds, one of which is a big tree and the other a small shrub. The cotton produced by the latter is sometimes white, sometimes the color of cinnamon *(coyote).* However large it is, the harvest hardly suffices for the demand, and the greatest portion is absorbed by domestic factories. It is cultivated particularly in the provinces of Ilocos and Batangas.

After the cotton has been separated from the seed by a rather simple method, it is brought to the market of Manila where it is subjected to a quite strong pressure to reduce it to a very small volume; afterwards it is sent to its various destinations.

The Indians wéave it into many of their fabrics and the greatest consumption of cotton is in the province of Ilocos for the factories installed there: those of Pangasinan, Laguna and Batangas also use it a great deal. It is mixed with silk to make pants for the natives, or else with *piña* and silk, and even with abaca to make shirts of remarkable beauty, called *sinamay* or *sinulit.*

The coconut tree, *nioc Cocos nucifera)* for the Tagalos is a most precious plant because one uses the roots, the trunk, the leaves and even the most unlikely parts of its fruit. This

palm tree is found in all the provinces of the Philippines, but particularly in Laguna, Leyte and Samar. In these provinces they draw from the nut an oil which is of a quality which is very superior to that which comes from the Bisayas islands, a fact which must be attributed to the difference in the methods used for obtaining it, one oil produced by cooking, the other from fermentation. The first is called oil from Laguna or *olorosa*, and the other oil of *caracoas*, because it comes from Bisayas in ships of that name: its fetid odor gave it also the name of *mcbajon lañis*, or oil which smells bad.

The rind or husk of the coconut is unraveled and used for caulking ships; it is also made into highly-valued ropes; with the shell, the Indian, exerting his patience in many ways, makes quaint little household pieces, as well as cups, spoons, and kitchen utensils. By burning it one obtains a plant dye used for tinting. The trunk and the leaves of the coconut tree go into the making of houses of the Indians, the former for making the posts and the latter for covering roof. The fibers of these same leaves are woven into clothes while their ribs are made into brooms. The nut is candied in sugar, or else a kind of wine is drawn from it, as well as vinegar and spirits. The water commonly called coconut milk has medicinal properties; it is a powerful diuretic and laxative. The roots, roasted near a fire, yields a decoction considered by the Indians as an excellent remedy for dysentery, and we ourselves have used it with success.

Tobacco *(Nicotiana tabacum)* is the most important article of trade in this archipelago. Its leaf, which is of an excellent quality in all the provinces, reaches a point of perfection in some provinces that it withstands comparison with the leaf from Havana. The government has reserved the monopoly of the sale of tobacco. As for cultivation, this is free only in the Bisayas; in Luzon on the contrary, it is subject to government control. This allows proprietors *(cosecheros)* to cultivate it in Pampanga, Gapan, Nueva Ecija and in the province of Cagayan; but the government buys all the harvest at stipulated prices.

At this point allow us to go into several details on the way tobacco leaves are gathered and their delivery to the government in the two provinces of Cagayan and Gapan.

The tobacco leaf from Cagayan is naturally dry and yellow; it is delivered to the *alcalde colector* of tobacco, who for remuneration, receives so much percent of the worth delivered to him. Tobacco from Gapan is of a darker color; it

is remitted to the *factor,* a kind of subordinate administrator placed under the Tobacco Director of Manila and who resides in the *factoria* of Gapan. Guards, some sort of customs officers assist in the harvest, the produce then being brought to the *camarines* or sheds, where they are allowed to ferment in heaps; there they are sorted out into five classes, from the largest to the smallest leaves; women gather the leaves of each class and string them by tens with little bamboo skewers which they run through the ribs, afterwards hanging them to dry in a place exposed to draft. Each of these bundles of ten leaves is called a *palito;* ten *palitos* make a *mano,* and thirty *manos* of one hundred leaves makes a *fardo.* They are then classified again into first, second and third class and sold without weighing, thus, first class at 8 piastres 6 reals, second at 7 piastres and third at 5 piastres. The first leaves must be around 28 centimeters long. Incidentally these prices are so low that the cultivators seek all possible means to engage in smuggling.

Aforadoras admit tobacco whose *fardo* weight is 34.50 kg; it is then loaded, that from Gapan on boats called *cascos,* which proceed with an escort to Manila, and that from Cagayan on ships which fetch it on the river of that province. Upon arrival in Manila, the tobacco is stored to be sent, part of it in leaves, to Spain, and the other part to factories of the colonial government where it is manufactured. Inspected once more in Manila, it is distributed to women workers called *dobladoras,* who moisten it either with water or, which is better, with vinegar or rums, as is done by private individuals. The same *dobladoras* also manufacture cigars (tobacco) and deliver them to the *celladores* who inspect them. The inner part of the cigars called *tripa* generally consists of inferior tobacco or Gapan tobacco, while the outer part, called *capa,* of a fine color, is of tobacco from Cagayan whose leaves have been beaten smooth by repeated pounding with a pebble provided each worker for this use; consequently, as it sometimes happens, when they manufacture contraband cigars, the noise they make on the table with this peeble betrays them. When the cigars are rolled, they are clipped with a pair of scissors on a piece of bamboo called *mena:* then they are rolled on a smooth surface to polish them, and to make them bundles of different sizes, each one composed of ten cigars and which, according to length, are called first or second *mena, quinta* or *quarta superior.*

This done. the bundles are gathered to form boxes of 500 and 1000 cigars. The *batidas,* which are gathered by bundles of 30 cigars, are manufactured from tobacco of inferior quality:

these are consumed by the people of Manila; only a very small quantity is exported.

The fragments of leaves are used to make cigarettes, and this manufacture is entrusted to men who roll them and distribute them into small bundles with marvelous rapidity; these cigarettes are enclosed in small paper boxes carrying the trademark of the factory.

M. Jean Dussoulier, our esteemed compatriot, forced to leave France during the reign of terror, entered the service of Spain and was sent to Manila, where he now occupies the rank of lieutenant-colonel. He has found the way of using even the smallest scraps of tobacco, even the defective leaves, rejected by the factories, which had to be burned so that they could not be used in contraband trade. This industrious citizen makes snuff out of them. He renders this service gratuitiously to the government; but the colony does not attach as much importance as it should to the new industry he has given it.

The products resulting from tobacco monopoly increase considerably every year to the point that the government has had to open new factories.

Let us go on to another produce of the plant kingdom, cinnamon *(Cinnamomum)*, which is very abundant in the mountains of the island of Mindanao, but has not yet yielded satisfying results although it is claimed a Dutchman had earlier obtained specimens of fine quality and that Don Iñigo de Azaola also found some in the province of Laguna. It seems nevertheless certain that the cinnamon of the Philippines is none other than the variety called *Cassia lignea officinarum (Laurus cassia. B1.)*.

The pepper-plant *(Piper nigrum)* yields at a certain period very abundant produce; but the Indians, tired of such minute harvesting, gave it up to take up the cultivation of coffee. This neglect is to be regretted because pepper from the Philippines is of a superior quality.

Red pepper grows very well in the Bisayas and constitutes for the Indians the principal seasoning for their rice; this is one more trait of resemblance of this people with the Malays of Java where pepper is the indispensable foodstuff.

It is claimed that the clove-tree *(Caryophyllus aromaticus)* and wild nutmeg tree exist in the islands of Mindanao and Palawan.

The Cabonegro *(Borassus gomulus* of Lin.), *ijou* or Gumuato of the Malays *(Caryota onusta,* Bl.), is a species of palm-tree which provides a very strong and incorruptible black oakum: this tree is found along the river banks: its bark becomes gnarled when it ages, half-opens at the top and reveals this sort of black hemp. From it are made cables for anchors and moorings of ships.

Tamarind (Tamatindus indica) grows abundantly in all the Philippine Islands, but its cultivation is neglected; its fruit is used only for seasoning food, in place of vinegar, or as medicine; nevertheless it could gain importance as it hardly requires cultivation and grows wild in any place where the seeds fall, even on the roads.

Corn and potato *(Convolvulus batatas)* replace rice when the harvest has not been abundant or when the price becomes very high for some reason or another. Then the natives eat corn cooked in water or roasted.

Independently of the numerous products which we can not enumerate and which are native to the Philippine archipelago, it would be so easy to cultivate and obtain all the products of the Moluccas.

It remains for us to mention plants of all sizes which provide the inhabitants of the Philippines with resources for all their needs from the strongest and most majestic trees whose proud tops rise to immense heights down to the humble mulberry shrub, indispensable to silk manufacture, but whose use is neglected. The still virgin forests of this archipelago would suffice to furnish wood for the whole of Europe; one can even boldly advance that almost all the species produced by Asia and America are found there. Here grow both tinting wood, like logwood and the strongest construction wood. Here are found the *Molave* and the *Banawa,* water-resistant for several centuries; the Teak *(Tectonia grandis)* grows in Mindanao; the *Palomaria* provides a precious balm; the *Mangrove* overgrows the seashores everywhere; the *Mangatchapui*, the *Guijo*, the *Lacal* are used for timber; for molding and decoration, there is the black ebony, the *Camagon,* a kind of ebony with white vein, the *Alintatao,* a wood of brownish color with very large yellow or saffron veins; the *Malapatay,* yellow and black; the *Cansilay* from the island of Negros is white veined with pink. With the *Narra,* a kind of reddish mahogany, they make tables for twenty and even large doors from a single piece: the *Tindalo* is sometimes black and sometimes red and the *Lanete,* which is very white but can take a very beautiful polish.

CHAPTER IX

NATURAL HISTORY

ANIMAL KINGDOM

There are no ferocious animals at all. — Buffalos. — Wild Boar. — Stag. — Goats. — Horses. — Oxen. — Sheep. — Plasomys. — Shrewmice. — Monkey. — Tagua. — Birds. — Fish. — Crustaceans. — Alligators. — Serpents. — Leeches. — Insects. — Shells.

The Philippines is not at all infested by big meat-eating animals like tigers and rhinoceroses which one finds in Java. Several chroniclers claimed that there were elephants, a statement repeated after them by some traveller-historians when they talk of the island of Soulou; they based their opinion on the fact that this animal has a native name. We know that there are some to be found in the island of Borneo and that they abound in the forests which border the provinces of Wellesley.

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Printing error:-

Missing p. 92,
instead repeated p. 96

N.B. Take it up with the late B. Aquino and NHCP!

Nano

times it hides itself as if in ambuscade, attacks the passers-by, pursues them boldly, and if it happens that the native chased is fortunate enough to take refuge in a tree, waits for him with patience, digs the ground with its horns and exerts unheard of efforts to uproot the tree. It sometimes happens that harmless people were torn to pieces by the buffalo, which, in domestic life, is led daily and with the greatest ease by a

Pepita, the *Morada*, the *Saba*.

The mango tree *(Mangifera indica)* whose fruit is nowhere found as developed and as exquisite, counts like the banana plant, a great number of different species. The same could almost be said of the varieties of orange-trees *(Citrus aurantium)*, of lemon-trees *(Citrus notissima, Bl.)*, of grape-fruit trees *(Citrus decumana)*, of the Atis-tree *(Annona squamosa)*, of the Lanzones-tree (new genus of P. Blanco which must be classified with the *Meliaces)*, of the sapota tree *(Sapote nigra, Bl.)*, of the breadfruit-tree *(Artocarpus integrifolia)*, of the Jambosiers *Tampoy* and *Macupa*, fruits with a rose odor *(Eugenia malaccensis, Eugenia jambos)*, of the Lichi tree *(Euphoria Litchi)*, the Mabolo *(Diospiros kaki)*, the Santol *(Sandorium ternatum. Bl)*, the Lomboy *(Calyptranthes gamboiana)*, of the Guava *(Psidium aromaticum)*, of the Pine-apple *(Bromelia Ananas, Piña* of the Tagalos), whose leaves are used for the manufacture of precious and matchless cloths known by the name of *piña* and *nipis* and also of almost all the tropical fruit trees at the head of which one must undeniably place the *Mangoustan (Garciana mangostana*, Lin.) which is supposed to grow abundantly in the island of Mindanao.

In the whole of this archipelago, all these fruits are used for making excellent jams *(dulces)* also made with the Fucus called *Fucus gullaman*, Bl. As soon as one enters a house in Manila, rich or poor, for the inhabitants of the Philippines are considerate and polite, they will not fail to offer some of these delicacies accompanied by the obligatory glass of water, a cigar from Cagayan, Gapan and sometimes even aromatic betel, and one is obliged to accept all these for to refuse completely would be almost an offense to them.

Among the fruits and vegetables of Europe, there are many which would grow in Manila, as long as care is taken to protect them against the very strong heat which would make them degenerate. One finds there melons of different species, and excellent watermelons *(Sandia)*: the vine grape at Cavite is delicious but it has not yet been obtained anywhere else. In the kitchen gardens they cultivate cabbages, lettuce, asparagus, peas, large and small string beans and other vegetables.

With the *Pajos (Paho mangifera*, Bl.), the *Banguilin* or *Iba (Cicca acidissima* Bl), the *Balimbin (Averrhoa carambola)*, the *Camias (Averrhoa bilimbi)* and the small, still green Mangoes, they make preserves in vinegar and

even in salted water, *hors d'oeuvre (apetitos)*, which take their toll, of which the inhabitants are so fond that they eat it to the point of getting sick; their excesses of this kind are one of the causes of dysentery which kills them off in such great numbers.

In this country are also found plants which provide delicious starch with which the inhabitants of many provinces make their principal food when rice is deficient; such as the *Curcuma angustifolia*, the *Tacca pinnatifida*, the *Sagus rumphii*, the *Corypha*, from which are made mats called *sabouran*. wine and sugar which yield *arrow-root* or *iourou*, and from the *Gaogao*, a kind of *sagou*, the *Bouri*.

Among the roots we will also cite the yam, the sweet potato, the *icama*, the *gave* and that of the *Ficus aspera*, which is found in some provinces and provides up to two or even three bottles of water to the thirsty traveller.

Among the medicinal plants that grow in the Philippines are counted the cassia-tree, the tamarind-tree, the *tangan-tangan*, the *quinquina* and other more or less astringent precious barks, some still unknown roots, purgatives of all kinds, caustics, anti-spasmodics, diuretics and very powerful emmenagogics; finally a quite new pharmacopeia most of whose plants we know only by the names given them by the Indians: such are the *Macabuhay (Menispermum rimosum*, Bl.), the *Lagondi (Vitex trifolia altissima)*, the *Aligbayon*, the *Calachuchi (Plumeria blanca)*, whose marvelous effects we ourselves have so often noted. Thus the mountain doctors *(medicos-manga-bondoc)* find amply in their places, without resorting to chemical preparations, all the medical materials they need; they scrap the roots and barks with a furrow shank, then administering these in the form of a decoction and applying the leaves topically, they often cure through simple empiricism diseases which hold out against the most skillful doctors.

The countrysides are decorated with an extraordinary abundance of flowers of an admirable beauty, but in general are without perfume, although as exceptions, there are also some which exude the subtlest odors: among others these flowers are the Rose of China (*Hibiscus rosa sinensis*). the flower of passion *(Passifora)*, the *Carallo*, the flower of the orange tree, the *Tchampaca (Michelia champaca)* whose perfume is so delightful and which the Indian women

plait into crowns; the *Alañgilan (Unona adoratissima)*, the *Cavigui*, the sweet-smelling *Sampaguita (Nyctantes sambac)*. With the last flower, the Indian women themselves prepare every morning, the perfume they use for their toilette; they boil it in coconut oil and its decoction then becomes what is called *lañgis oloroso*.

In the somewhat imperfect enumeration we have just made of the produce of the plant kingdom in the Philippine Islands, one sees that this archipelago possesses by itself all the produce which constitutes the wealth of the countries surrounding it, and that, itself an object of envy of its neighbors, there is nothing it envies anybody for. There one sees the gigantic cedar whose roots issuing from the soil, have acquired (with prodigious altitude) a dimension so large that without harming its solidity one can pierce through them openings large enough to allow the passage of a harnessed carriage. Around its vast trunk, the vines entwine and climb to a height of more than 200 feet, while the humble bindweed reaches only a few feet from the ground. All this beautiful and lush vegetation whose foliage never wilts, presents the most imposing and the most majestic view one can possibly imagine. It is not only through their own substance that these trees are useful; for aside from the fact that bees deposit wax and honey on the trees, they yield gums, gum-resins, balms, oils, in a word all that man can ask of them.

CHAPTER IX

NATURAL HISTORY

ANIMAL KINGDOM

There are no ferocious animals at all. — Buffalos. — Wild Boar. — Stag. — Goats. — Horses. — Oxen. — Sheep. — Plaeomys. — Shrewmice. — Monkey. — Tagua. — Birds. — Fish. — Crustaceans. — Alligators. — Serpents. — Leeches. — Insects. — Shells.

The Philippines is not at all infested by big meat-eating animals like tigers and rhinoceroses which one finds in Java. Several chroniclers claimed that there were elephants, a statement repeated after them by some traveller-historians when they talk of the island of Soulou; they based their opinion on the fact that this animal has a native name. We know that there are some to be found in the island of Borneo and that they abound in the forests which border the province of Wellesley.

The buffalo *(caravao)*, which the malays call *karbo*, this industrious native of the Indian archipelago, is, without contradiction, the most important animal that the Spaniards found during the time of their discovery; the natives use them for the cultivation of rice. This quadruped as hideous as it is indispensable to agriculture and to the hard toils, under the burning tropical sun, has many herds of its kind in the mountains of this archipelago. It is the most valuable animal after it has been reduced to domesticity in which it is often raised; it likes humidity and it works in the mud of the ricefields; it spends its moments of rest in the water; it wants to live there constantly; it is very strong although it is more corpulent than the ox; its agility is extraordinary; it crosses the thickest jungles with ease and it scales the highest mountains carrying the heaviest loads, and renders a thousand services to its master; loving its offspring very much, a female buffalo has been seen to dive into a lake or river to pursue to the death, under the water, the alligator that had just snatched its young. In its savage state, it is a dangerous enemy which the hunter should be afraid to encounter; because sometimes it hides itself as if in ambuscade, attacks the passers-by, pursues them boldly, and if it happens that the native chased is fortunate enough to take refuge in a tree, waits for him with patience, digs the ground with its horns and exerts unheard of efforts to uproot the tree. It sometimes happens that harmless people were torn to pieces by the buffalo, which, in domestic life, is led daily and with the greatest ease by a

simple child. I have seen it tied to a kind of cart called *careton* (which are loaded with the heaviest weights pulled by a *carabao*) and charge on passers-by and wound them mortally.

The wild boar has a meat delicate to the taste and preferred to that of the domestic pig, which is much smaller than ours, and resembles, in dimensions, the Wampoha pig. The flesh of the Manila pigs is soft, flat-tasting and gives poor nourishment; only the Chinese eat it and like it as epicures.

The deer which is found everywhere in the forests of the Philippines is of a remarkable beauty in certain localities; today, as in the past, the aborigines feed on the fresh meat, making *tapa* of it; it is cooked simply on coals, and its odor and delicate taste recall those of the best salted mutton. Like the hide and the horns of the buffalo, the skin and the horns of the deer are articles of trade which the provinces of Pampanga and Pangasinan send to the Manila markets. The tendons of the deer are sold to the Chinese who consider them aphrodisiacs and value them for exportation to China. Its flesh, fresh or dry, is heavily consumed in the whole of the Philippines.

Goats are found everywhere and are so common that they often wander around freely without anyone claiming them; some sick people drink goat's milk whenever mare's milk, which is a commonly prescribed cure for a great number of illnesses, cannot be found, or when buffalo milk, which is also not pleasant, is considered too rich for the sick people to whom it is given.

The horse, a little better than our ponies, and which people claim are not indigenous to the Indian archipelago is, nevertheless, found in the savage state in the interior of Celebes, and also in the interior of the Philippines; it must have been imported, so they say, from Spain: in that case it must have preserved nothing of the blood of their peninsular ancestors. The degeneration must have affected, more particularly, the size because the small horses in the Philippines, even if abandoned in the forests, or ill taken care of or neglected in domestic life, are not lacking in elegance and even in vigor, in spite of their apparent weakness: a team of two of these ponies can easily pull carriages at least as big as those of Europe. If they are chosen early and taken care of properly they become horses of luxury but, in any

case, they are valuable for travelling across the rocky paths in the mountains across torrents and muddy roads which they leap over with ardor, even when they are mounted by the most robust men. They go down the most slippery hills, and if they happen to make a false step, they fall instinctively on their knees and get up at once. Their hooves are so hard that they never need to be shod. They are fed with fresh grass and unmilled rice instead of oats and given water sweetened with molasses to drink, and this accounts for the superiority that distinguishes them from the horses from Java.

A very good team costs from 100 to 120 piastres (around 500 to 600 francs) and its upkeep is so little that a second lieutenant, with a soldier's pay of 55 piastres a month, always has his carriage.

The ox was imported from Spain and America and in spite of the daily consumption of beef of the people of the pueblos, it has multiplied so much that one finds, in the forests, savage oxen mixed with buffalos. It is less strong, smaller than the oxen of Europe, and rarely used for heavy work. Its flesh, although less desirable than that of the European cattle of the same species, is sometimes tasty: that of the cow, called *machora*, has a delicate taste; it makes excellent preserved meat.

Sheep abound in several provinces, and particularly, in the two Ilocos, but they are taken care of so little that they are thin, have an inferior wool, sell for a very low price and are very little valued specially by the natives, who never eat them: they were imported by the Spaniards.

One still finds in the Philippines, among the mammiferous animals of the genus, *ploeomys*, the *ploeomys Cumingii*. Its fur is cinnamon – colored, and its paws are of a dirty white; its snout is small, darkish, brown, and its nostrils are mere holes. It has a stiff and black moustache, four toes to a paw, strong nails, and a rudimentary thumb; its tail is scaly and yet a bit shaggy. It is a foot long from the tip of its snout and presents an appearance of a big rat, even if the natives look at it as a kind of rabbit: they have kept for it the name of *parret* which has been given to it by the negritoes. This animal is rare; it nourishes itself with roots and is easily tamed: M. P. de la Gironniere saw it in the mountains of Nueva Ecija.

The shrew-mouse *(sorex myosurus — Pak.)* and the *vespertilio borbonicus*, species of flitter-mice, are found in the island of Luzon. The province of Bataan produces very small gazelles, deer, and very small roes resembling the cantchills of Java and are about the size of the rabbit.

One finds in all places monkeys of different varieties. Mindanao produces some species of pure white which resemble those of Sandacan in the northeast of the island of Borneo; Negros produces black ones of which I have seen one carrying a tuft on the head. One finds fierce cats there, a small species of fox, the *tagua* or *guiga*, which is a kind of flying cat; dogs, rats, and an animal which is called the *mangou*, the principal enemy of the rats, which it pursues although it is smaller than they.

The forests are the asylum of a great number of winged creatures of different kinds: one finds there, first wild chicken, those *labuyos* of small size, but very courageous at combat where they always come out victorious when one gets them together with the big, cowardly cocks of China, and often when they fight against adversaries like those from the province of Laguna, so renowned for their valor; numerous varieties of pigeons among which one distinguishes that from Cebu, also called pigeon of seven colors, which is of a remarkable size and beauty and whose neck is ornamented by little collar; green, black, grey, and deep chocolate-colored turtle-doves; still others whose breast shows a spot of vivid red, resembling the mark which would be left by a dagger thrust; eagles, pelicans, white herons, wild ducks, small quails called *pogos*, snipes by thousands. The falcon la Gironniere, is the smallest bird of prey that is known: it is only 16 centimeters long the upper part of its body is black with a green reflection, and the lower part is of a shining white.

The jungles abound with a hundred species of humming birds of the most varied colors, cataccuas *(psittacus cristatus)*, large and small green parrots, extremely small hen-parrots, rhinoceros-birds *(buceros calou)* which, rising earlier than the cock, have often awakened us by their cry. When sleeping in the hospitable house of some Indians, we would be waiting only for this signal to get on in our trip in the midst of the profound solitudes where these people generally build their homes.

We shall not forget the *alcyon salangane* where the nest, so precious as a restorative medicine, is so sought after by the Chinese that they pay for its weight in silver. The little

islands and the isolated rocks of the Bisaya, and particularly those that form part of the province of Calamianes produce these nests so abundantly that they form one of the principal articles, with the pearls and the gold powder, of the commerce of the mayor of the province.

Fish abounds in the sea, the lakes and the rivers to such a point that the native has to fish for only a few instant to provide him food for the day, and it often happens that all that the father of the family has to do is to get into the river which flows below his little *bahay* or house, to obtain a provision sufficient for the food of the whole family. We shall cite, among the great number of fishes, those which are particular to the country, such as the *guitan*, the *corbina*, the *apajap*, the *lisse*, the *bagre*, the *bia*, the *jito*, the *boda-dulces*, the *saramollettes*, small delicate fish. There are found *loubines*, skates (or rays) soles, sea-eels, a species of cold fish, *sardinas*, *sape-sapes* and many others more or less useful. Besides all these fishes, there is one whose flesh gives very sound nutrition and is the common food of the natives; it is the *dalac*: it is found abundantly in the lakes, the rivers, the marshes and even, during the season of rains, in the ricefields called *cimenteras*, a word which several authors have improperly given as *cemeteries*.

One includes among the crustaceans, the big and small lobsters, crabs of all kinds, the shrimps. The immense quantity of small shrimps which are caught around Manila is unimaginable; the natives leave them in piles with the sole aim of making them rot so that they may be sold as fertilizer for the betel plantations, to which they give much pungency and aroma.

The sea furnishes sharks, whose black fins are sold to the Chinese, pearl, oyster, turtles with very beautiful shells, and ambergris.

One still finds oysters in these latitudes; they are good and have no other defect than the fact that they are habitually at the high temperature of the atmosphere. The mussels abound there, several other bivalves, more appreciated in France, are found there, which are delicious; they constitute the ordinary breakfast of the Indians. Nevertheless, one must be careful of these shellfish: they are the cause of the gravest accidents.

Before the conquest of the Philippines by the Spaniards, the inhabitants nourished themselves almost exclusively on fish, because fishing was their principal occupation; they ate the fish, whether dried or fresh, in a stew mixed with certain grasses and tamarind making thus a dish called *sinigan*, which was much relished by them.

One sees alligators in the bays, the lakes, the rivers, and specially in the lake of Bay, which like the isolated places; they are very dangerous and sometimes pursue the bathers up to the bank. The alligators abound in the lake of the crater of the mountain of the island (to which they have given their name) situated near the mineral baths on the shores of the lake of the Bay. The Indians have no fear plunging down to the depths of the sea in order to attack the alligator; they carry in one hand a sharp weapon, and in the other a staff made of hard wood, pointed at both ends, they look for it then, seizing the moment when it is ready to snap their teeth at them, they then thrust the stake perpendicularly and with force inside its mouth, which the obstacle holds open; then, with the right hand they strike him vigorously. The water which it swallows in the meantime helps them to become soon masters of the situation.

The snake called *dajoun palay*, that is to say, it resembles a green blade of a rice plant, is thin and short, and gives, according to reports, almost instant death. We must admit that we have never seen this reptile, but that we do not know of its existence is well established; it would be the only poisonous reptile which would live in the Philippines. We cannot consider poisonous the species of the boa called *culebra casera*, the python, and several others which have given reason to so many exaggerations.

Leeches abound in the brooks and the forests of the Philippines; they provide amply the needs of the medical service of these localities. One distinguishes several species of these annelides; the most remarkable are the small leeches; they attach themselves to the legs of the natives; hardly have these natives taken several steps in the forests when they see their blood streaming, unless they have taken the precaution, before going inside, to rub themselves with crushed tobacco.

The insects are as beautiful and as varied as possible, a rather long vocabulary would be needed to list down more than just the most interesting; they carry, in general, only

native names.

Mosquitoes swarm in Manila and in almost all the big pueblos, where one cannot sleep without his mosquito net which hardly guaranties comfort from such an inhospitable host. The swarm of grasshoppers which I have seen darken the day's brightness during the months of December, January and February, swoop down and devour in an instant the young shoots of rice which are the hope of the localities; they bring desolation everywhere; a prize is given for their destruction, and the mayors are authorized to pay so much by measure for the quantity of these insects presented to them.

White ant or *anay* of the Tagalogs is the most fearsome of the insects; it destroys buildings, gnaws at all the woods, except the *molave* which is extremely hard, and the *banava* which is very bitter; it lives as a family, in specially humid places, and forms, in the fields, earth mounds the height of a man and of such a solidity that the buffaloes pass over them without damaging them. Their habitation is made of clay and present are interior cells (separated by partitions) where they deposit thousands of white eggs which are extremely small. In the upper part of the ants' house is enthroned the insect called in the Philippines *the queen of the ants;* it is not at all armed, its dimensions are enormous when it is full, and its structure or shape is so different from that of the other ants that one would not recognize it if one found it alone. These insects construct for themselves, by means of a mixture of mud and a liquid that they secrete covered paths which conduct them without danger to the place they want to attack. There they establish themselves until they finish its destruction. Pine wood is what they devour with the greatest avidity. Warm countries are preferred by them; but this scourge has been, they say, imported under our latitudes, and the port of Rochefort, it appears, is already infested. The *coal tar* is the sole remedy that has been found for the destruction of such a fearsome enemy.

We shall end this very imperfect picture of the animal kingdom by recalling that there are to be found in this archipelago the most beautiful and most varied kinds of shells in the whole world.

CHAPTER X

THE CITY OF MANILA AND ITS SURROUNDINGS

Etymology of the name of Manila. — Submission of the rajahs. — Foundation of the city. — Labezares chases the pirate Limahon. — Borneen conspiracy discovered by Vera. — The governor Dasmarinas fortifies the city. — Governor Vargas, after the departure of the English, strengthens the fortications. — Streets and buildings. — Expansion in population. — Character of the inhabitants. — Surroundings. — La Playa. — La Calzada. — The Hermits. — Malate. — The swamps. — Santa Ana. — San Pedro Macati. — Paco. — Nuestro Señor de Paco. — The cemetery. — The showroom. — The Escolta. The Grotto of San Mateo. — Sampaloc. — The street of Rosario. — The Alcalceria. — Binondac. — Gagalangin. — Vitas. — Bancusay. — La Leproserie. — Vinondo Nactajan. — M. the consul general of France. — Cavite. — The island of Corregidor. — Galleras. — The Tertulias. — Newcomers in Manila. — First establishment expenses. — Prices of objects of consumption in Manila.

Manila, capital of the Philippine islands, is situated at 14° 36' north latitude at 118° 37' 50" of longitude east of the Paris Meridian. One generally thinks that it owes its name to a plant which grew abundantly in the surroundings and which the natives of the country call *Nilad* (Ixoramanila, Bl.), a word to which would be added *ma*, abbreviated form of *mayron*, which in Tagalog means there is or there are. This bush was found among mangrove trees with which the beautiful shores of Manila Bay were covered, as the largest part of the periphery of the island of this archipelago is still covered now.

We have taken account earlier of the hostilities which took place in 1569 between Miguel Lopez de Legaspi and the Indian chiefs as well as the resolution which the Spanish governor took to place his capital in the center of the magnificent Manila Bay.

He, therefore, gave the natives the order to finish the fort situated at the entrance of the river, and the works began on May 19, 1571. The following June 24, they found themselves advanced enough in their work, and the same day, the feast of Saint John the Baptist, the adelantado, Miguel Lopez de Legaspi, declared that this city was to be henceforth regarded as the capital of the Philippines; he named two ordinary mayors, twelve *regidores* or members of the municipal council, an *alguacil* and a notary. He marked the place where the public square should be constructed, assigned lots where the convent of Saint Augustine should be, and not only distributed lands with the greatest liberality, to all the Spaniards who had accompanied him, but he wanted yet to

construct at his own expense, on those grounds, five hundred houses to take care of the new colonists; he made at the same time the outline of a church. All the measures taken by Legaspi were marked on the coin of wisdom: it is this kind of conduct which it would be proper to imitate when one begins the foundation of a colony. Legaspi gave to his new city the name of Manila, which the King of Spain approved, conceding him the following coat of arms: "*The escutcheon of Manila represents a castle of silver in its upper half; in its lower-half a dolphin holding in one hand a sword, and beating the sea with its tail.*" Later the adelantado ordered the construction of a palace for the government, of a cathedral and one hundred fifty other houses: the workers did not, because of this undertaking, stop working on the fortifications situated at the mouth of the river.

In the month of August, 1572, Legaspi was replaced in the government of these islands by the *maestre de campo*, Don Guido de Labezares; it was he who chased the Chinese pirate Limahon and the Japanese General Sioco so victoriously, the two of them having taken possession of Manila on November 30, 1574. The new city suffered very much during this time. Sometime later, a big storm (*vagio*) destroyed part of its buildings while a number of houses, which were lightly made of *nipa*, were consumed by the fire. Labezares built them anew and repaired the damages that the city had suffered. The work begun was continued with vigor by the fifth governor, Don Diego Ronquillo.

During the government of the doctor, Don Santiago de Vera, the inhabitants of the island of Borneo conspired with the Tagalogs, who were inhabiting the province of Tondo, in order to chase the Spaniards from the island. The governor discovered their intrigues in the year 1584; he punished them and built for greater future security the fortress of *Nuestra Señora de Guia*, which he covered with an artillery cast by a Pampango Indian.

In 1590, Gomez Perez Dasmariñas, 7th governor, surrounded the city with solid ramparts and constructed the Fort Santiago at the mouth of the river, where the pier begins now, and where there had not been until then anything but a little fort made of wood. It was he who built the cathedral, the stores in Manila and Cavite, Santa Potenciana, the Parian Gate and the Puerta Real, as well as several other buildings which stand up to now. He built a foundry for cannons; he died, treacherously assassinated by the Chinese who rode in his boat (*falua*) during a trip

which he made in the Bisayas for the business of his administration. This unfortunate event happened in 1594, not far from the end of Asupe.

Since this epoch, Manila underwent many cruel vicissitudes: earthquakes, so frequent in these islands, and fires which were even more terrible, devastated it, by turns The earthquake of 1645 destroyed a number of the city edifices which they had not yet taken the precaution to build the way they are built now; that is to say, on columns across which extend pieces of wood; those pieces, as well as the roofing, can be shaken in all directions without falling down. This system should be adopted in all the countries which are subjected to these earth convulsions. In the disaster of 1645, the educational house of Santa Potenciana fell down, and twelve young girls who were studying there at the expense of the State, perished in the rubbles. On these ruins was constructed the *Maestranza de fortificaciones.* It was observed that these earthquakes took place at the same time as the great eruptions of the volcanoes of Mindanao, Albay and Bulusan; the violent commotions which cause stone houses to fall did nothing but make the nipa houses to sway, built as they were on their unbreakable posts. It is claimed that light ashes hurled by the Mindanao volcanoes were soon to fall on Manila which is 200 leagues away.

The invasion by the English was a useful lesson for the government of the city; and as, besides, the English left the city in a rather bad state, Governor Don Jose Basco y Vargas re-established not only the fortifications of the post, but placed even in such a condition as to sustain, for a long enough time, a regular siege, as long as it is well defended. Manila now has two ramparts fortified with bastions, with very wide trenches and counter-drains and draw-bridges; and it is, besides, defended, on one side, by the sea, on the other, by the river which batched its walls. Fort Santiago covers the city still from the side of the river and whose mouth it guards. La Galera protects it from the side of Malate and Ermita, while some rampart work at the end of the dike defends this bastion against an attack from the bay. The city still possesses wells, cisterns which are full of water in all seasons, food stores, an arsenal, a warehouse of gunpowder: its form is that of an irregular pentagon. A stone bridge; situated outside of the Parian Gate, which is also quite well-defended insures communication with Binondo and the suburbs.

The streets of Manila are drawn by chalk-line, and many of them are not at all paved, a fact which makes them almost impossible during the rainy season; these streets, always filled with a crowd of vehicles of different kinds and of Indians on foot who cross the streets in all directions, lead to the public square, a grand quadrilateral space at the center of which is a bronze statue of King Charles IV. It is there that two times a week, as well as on feast days, the Manila Society meets in the evening to listen to the music of the regimental band.

The principal buildings of the city are the cathedral, the palace of the archbishop and that of the government, all of which are of an extreme simplicity; the *ayuntamiento* or municipality, which is an extremely beautiful building; ten churches belonging to different religious orders, but which are open to the public: convents of the Dominicans, the Augustinians, the Recollects, the Franciscans; several women's convents and *beaterios* (these are a certain kind of convent for simple devotions); an arsenal, three men's colleges, two houses for women's education; a supreme tribunal, a prison, a public hospital, a law school called the University of Santo Tomas, from where come out distinguished men who practice law in the colony; pilotage schools, schools of mathematics, of languages; and lastly, a Customs House and barracks.

In the evening Manila is lighted by numerous lamps which, however, leave much to be desired (as far as the brightness that they furnish is concerned). Nevertheless, everything of Manila presents the aspect of part of a capital; yet, the city, properly speaking, whose circumference is from 4.166 vares or 3.624 meters, and its length (from S.E. 1/4 S to N.O. 1/4 N) from 744 vares or 647 meters, hardly has more than 12,000 to 15,000 inhabitants, but it is surrounded by a great number of pueblos or villages which are like its suburbs, and, if these villages are included in the counting, the population would rise to more than 140,000. In fact, several among them, such as Malate, Santa Cruz, San Fernando, Binondo, Tondo, Quiapo, San Sebastian, San Miguel, San Anton, and Sampaloc may be regarded as being a part of the city since they touch it, so to speak, and are separated from it only by a very small space. The gates of the city are closed at 11:00 o'clock at night, and are not opened until 5:00 o'clock in the morning, except for extraordinary circumstances. During this interval, the streets are deserted and nothing is heard except shouts of

alerta (who is there?), as, in the surrounding villages, the little bell of the vigilant *Bantay*.

The kindness and courtesy of the inhabitants of Manila would make it the most agreeable place of sojourn in the world if jealousy and backbiting, which one finds, without exception, in all small villages, were not also rampant in it. The ladies of the country, specially the daughters of the Spaniards, are good and amiable; there are, among them, some who are very pretty: the Spaniards themselves do not value them as much as they deserve, although dance balls and reunions, and the ease with which one is, in general, received in their houses furnish all the occasions possible to know their graciousness. They generally like jewelry and display a great profuseness of diamonds and silks, specially at the arrival of a new governor general.

The surroundings of Manila are pleasant and quite picturesque; they offer an aspect, a life, a world and new languages for the European who comes to the country for the first time. He finds himself there surrounded by Chinese, Tagalogs, Bisayas, Pampangos, Ilocanos, Cagayeños, Filipinos, also Spaniards and also by some foreign merchants. Each of the natives talks in his own dialect, although everybody intersperses it with a kind of corrupt Spanish.

Going out through the Santa Lucia Gate, one gets to the *Playa* (the seashore), a place for an evening stroll, where one goes to get a breath of fresh air and admire the magnificence of a tropical sunset whose last rays are reflected on the island of Corregidor and on the mountains of Mariveles which are outlined at the back of the immense bay. One continues to follow the shore where a crowd of elegant vehicles drive, specially those called *birloches* (horsedrawn cabs with four wheels) which are made in Manila, but some may also be ordered from Batavia, London and even from the United States. Everyone has his *birloche*, at the back of which the passengers stretch themselves, one chewing betel nut, another smoking his cigar (cigars are something which even the ladies can not do without).

What is this sudden sound of bells followed by a silence which is even more sudden? It is the Angelus. All at once the conversations are interrupted, the laborer holds his hammer still, carriages and riders stop; nothing is heard except the whispers of prayers recited in a low voice which are followed from afar by the blare of trumpets and the sound

of drums. At the end of several minutes, the movement begins again, friends greet each other as they pass by and wish each other a good evening (*buenas noches*). Then, leaving behind him a long trail of dust, each *birloche* makes its way either to the home of its owner or to that of an acquaintance, to enjoy there a *chicara* of Castilian chocolate, of Cebu cocoa and *Mariquina* milk, with biscuits from Pampanga, or perhaps a cup of tea from tea leaves brought from Chincheo by the Chinese shampan ornamented on the prow by two big eyes. All these *birloches* are drawn by two horses, except the carriages of the governor and of the archbishop which have four.

Charming city! Enchanting place of sojourn! With you, the kindness, the cordiality, the sweetness, the frank and noble hospitality, the friendly and careless freedom, the sincere generosity, make of the house of your neighbor your own house; with you the difference in rank and fortune disappears, cold etiquette is unknown. Oh, Manila, my last thought will be of you!

When one has passed the tip of San Gregorio, one enters the *Calzada*, which one follows through the wide ditches and the fields of Bagumbayan where the Polygon is found. A road bordered by trees which form two curtains of verdure leads to the village of the Hermita, situated at 540 vares (470 meters) from the city. This village is mistaken almost always for that of Malate, which is inhabited by the most skillful embroideresses in *piña* and in *sinamay*, by painters of different kinds and by fishermen in the bay. Malate leads to Salinas which comes after the fort and an infantry barracks. This road is also that of Pasay, a village where betel nut is cultivated, and is also feared for the robbers whom it harbors; it is the Cavite route. Near the small San Antonio Abad Fort, one finds a warehouse of gunpowder. To the left, one finds marshes, by means of which, during wartime, one could easily inundate all the surroundings of Manila. It appears that this design has really existed, because, from this place to Vitas, on the other side of the river, one still sees some deteriorated pieces of work, and all the signs of the plan for a strategic line which would really be quite easy to keep, thanks to the numerous rivers which cross the countryside.

Leaving Pasay aside, one goes to Santa Ana, which is three quarters of a league from Manila. It is a pleasant place on the banks of the Pasig River, where one goes to take

a breath of fresh air during the beautiful season. San Pedro Makati is half a league farther than Santa Ana. The air of this village is pure and bracing. It is there that the patients convalescing from dysentery go to recover their strength. Drawing nearer to Manila, one arrives in Paco, called also San Fernando de Dilao, a big village inhabited by artist-painters, house-painters, masons and tilers; its church enjoys deep veneration in the country because it keeps, in a magnificent reliquary, a recumbent image representing Our Lord after the descent from the cross; it is known under the name of *Nuestro Señor de Paco*, and the inhabitants attribute numerous miracles to it. Continuing the way to return to the city a person finds himself again among promenaders. Perhaps he sees a cloud of dust rise; it must come from the guard who precedes the carriage of the governor. A cry is heard: "Stop, drivers!" One's own carriage stops as one greets His Excellency. A little farther, a bell sounds; that is the bell from Paco greeting the archbishop when his Grandeeship goes out; the bells are set in motion in all the churches in front of which he will pass. It is a greeting corresponding to that for the governor when the bells in the fields are pealed at his passing.

Then one comes to the cemetery, which one notices specially because of its pretty circular structure, its garden and its pretty little church which contains the tombs of bishops and governors. The poor Indian is buried in the ground of the cemetery while the rich *Castila* is placed in a niche on the wall, the thickness of which is from 7 to 8 feet. These niches belong to the families who buy them.

By following an alley of trees which goes from the *Inundacion* to the Malate Canal, one finds oneself at the Calzada, leaving the San Carlos Bastion to the right and crossing the *Estero de Arroceros*, a small brook which, with the canal, could serve to flood all that territory, if that is needed. A floodgate with a small fortification serves for joining the ditches of the city with the Pasig River. The show-hall, which is nothing but a hut in front of which one passes, is remarkable in that, in spite of its size, it is constructed only with bamboo and nipa. In the same way that in all the houses of this kind, no metal or nail is used in its construction: bamboo pegs and joints made of rattan keep them in place.

Stopped once more by the bridge, one finds to the right a pretty square, lighted at night, and with many trees and benches. There one can go on holidays to listen to music after getting out of the city. An infantry barracks borders the river.

After passing the bridge, one sees extending to the right and to the left the street called the Escolta with its shops where the coolies of Macao, Canton, Chincheo have become merchants of dry goods, of cloths or perfumes, merchandise that comes from Europe, America, Asia; others become carpenters, tailors, shoemakers; still others, who must have come from a higher origin, become traders in sugar, indigo, rice, swallow's nests, sea cucumbers, shark fins, fine pearls, tortoise shells, mother-of-pearl. These last objects mentioned, however, as well as the big merchandises from China are more or less under the jurisdiction of the Chinese merchants and Chinese half breeds of Tondo.

The Escolta, well-lighted at night by means of glass bulbs is the rendezvous of all the idle people of Manila. It is at the corner of the bridge, in the house of Joaquin, the Chinaman, one of the richest and most well-stocked merchants, where the people go to learn the day's news, whether the happenings are true or not. From there can be observed all the people who pass the bridge, specially during moonlit nights, when the *birloches* with their romantic couples and the cavalcades cross each other in all directions; the gentlemen and the ladies exchange galantries, while the elegant mestizas (half-breeds), the women's rivals pass proudly near them, drawn rapidly by their light ponies.

After the Escolta, on coming out of the city, one finds Quiapo, San Sebastian, San Miguel, San Anton and Sampaloc, as well as Nactajan, where our consul-general, M. Adolphe Barrot, lives in a beautiful house. The sojourn of this official has given Manila the most honorable souvenirs.

Coming out of Nactajan, one gets to La Loma, a very solitary walk which leads one to the *balsa*, a bamboo ferry-boat on the river which is moved around by means of an immense bind-weed of rattan; one has to negotiate the river to go from Marikina to Pasig or to the grotto of San Mateo.

Sampaloc has always been for us a favorite place and the scene of our rustic activities. There we planted thousands of *multicaules* mulberry trees from which we sent to the Garden of the King (*Jardin du Roi*) in Paris, cuttings, encased, by means of a new process, in the fresh trunk of the banana plant. There we studied the cultivation of tobacco and made experiments on its fabrication; there we went into numerous experiments on the *gagamba*, or spider, which we named

Epeira flave maculata, and from which we obtained a very beautiful silk, of which we sent samples to the garden of plants in Paris *(jardin de plantes)*. It would be desirable to introduce this insect in our colonies where it will probably replace the silkworm to advantage. There, in the silence of the office we have gathered all the products manufactured in the Philippines which we compare with those of our country, so that we may offer the results to the trade of France. There, in short, we have gathered all the notes, all the details which we could get on the customs, the laws, the administration of the Philippines, details which were to serve us some day in the composition of this work.

Up to now we have taken (with the reader) the direction to the right, descending from the bridge of Manila; but the street of the Escolta extends lengthwise also towards the left. It is always occupied by Chinese who are plying the same trade as at the other side. Then come the Bivouac, the St. Gabriel Square: *Enluague* or the street of the Masons, on one side, on the other, the Rosario Street, which is quite commercial and dotted with small but rich shops, ranged according to products, which lead to the tobacco factory, from which the noise could be heard from afar. Then to San Fernando, at the *Alcalceria*, the place where the Chinese shampans unload their merchandises and from where, according to royal ordinances, all the Chinese who arrive in the country, as the Japanese before, had to be dispersed in the countryside to cultivate the land; but these ordinances are not observed at all. The main street of Santo Cristo is occupied by Chinese grocers and by merchants of medicaments of all kinds; by Chinese pharmacies and gambling houses. *Misit*, situated to the right, in an island, is the beautiful barracks of the dragoons of Luzon. The place which was set to fire, called the *Division de Tondo*, village of weavers and fishermen, is the garden of Manila; from the products of its vegetable gardens and of its orchards, it furnishes the markets with mangoes, common oranges, and mandarin oranges, bananas and other fruits of all kinds. Gagalanin is not less famous than Tondo for its oranges, and it also provides cow and carabao milk; one goes there to get this milk while still hot. One enters Vitas through a road set askew, shaded by magnificent and enormous clusters of bamboo, the most poetic plant that the soil of the tropics has produced. This road leads to Bancusay, the latest dwelling-place of the Chinese whose tombs could give some idea of their cemeteries to people who have not seen those in Macao and Canton. Then one arrives at the leprosery, a huge building which one sees to the right, shaded by big

green trees and surrounded by rice fields on which it depends. It is there that the unhappy lepers are thrown, far from the world which holds them in horror. During our arrival in Manila, we were charged with the task of serving this hospital, the receptacle of all the most hideous diseases with which nature afflicts poor humanity. It did not take us long to make a singular observation, and that is, that these unhappy elephantiasis victims stubbornly refuse the help and the skill of the most devoted doctor who offers in vain his care and concern for their disgusting and unique affliction. Elephantiasis, St. Anthony fire, the scrofulas, the amorphous diseases, the syphilis infections, scabies, the fambresia, the *pian*, the dry and wet *bubas*, all is confined in this horrible enclosure which the doctor alone has the courage to visit, and the victims of which the pious Recollect Fathers make it their duty to console and care for. There is a cross on top of this silent retreat, a vast tomb of living human beings whom some charitable souls assist and comfort in their misfortune.

We made several observations in this hospital which are worthy of being noted. Two elephantiasis patients gave birth to healthy children; we have knowledge too of clandestine relations which did not have unfortunate results, while in the center of the white population of Manila and in distinguished families, certain cases (rare, it is true) seem to militate in favor of contagion.

The tour which we have just made with the reader has taken two evenings, notwithstanding the vigor of our little horses; we cross after that, with a remarkable speed, the opposite extremity of Binondo, a place full of Chinese, indigenous people, and industrious half-breeds; they are confectioners, merchants of oil and of soap, jewellers, painters, goldsmiths, glazers; they maintain gambling houses and *pansiterias*, a kind of hash houses where one goes to eat *pansit*, a Chinese dish of which the *niñas* (young girls) of Manila are crazy. Coming out of this pueblo, we arrive at the square of the *Corrigimiento del Tondo*, and we go to Nactajan to enjoy tea the real tea of China which is kindly offered to us in the house of the Consul-General of France whose reception of us is so sincere and so cordial, whose humor is so French, and whose billiard table is so perfect. He maintained a hospitable table, no foreigner passing by Manila was excluded from it; in one word, he showed himself a worthy representative of his country. His immense works on China, on Singapore, Batavia and Manila leave very little to do after him, because he has taken up everything.

Not far from the beautiful walks which we have just described, the mother branch of the Pasig River flow the little creeks and rivers of Tondo, San Sebastian, Sampaloc, San Juan del Monte, Pasay, Santa Ana and Paco, which water the surroundings of Manila and fertilize their already very rich soil. Small bridges are built across all these rivers where the inhabitants of the houses which border their banks come to bathe and from where fish is caught, to be served on their tables.

We have spoken lightly of Cavite, a port situated in the bay of Manila, at about seven miles to the southwest of its anchorage, providing some interesting views during one of the monsoons of the year; it derives its name from the Tagalog word *cault*, which means hook, a small loop (cove), because that is really the configuration of its port. Cavite is the capital of the province of this name, which is important, even if its area is not big. The city is fortified, has a governor appointed by the Spanish government, who is at the same time the *corregidor* of the province, has a garrison composed of a militia regiment commanded by a colonel; a lieutenant for justice responsible for collecting the taxes; a gallery, a hospital, a church, a convent, an arsenal, dockyards where were constructed the *naos* or the galleons which made the trips from Acapulco and San Blas. One still sees, in this port, the debris of one of these galleons; its waters, as well as the whole bay, abound with sharks. The telegraph office at Cavite which communicates with the island of Corregidor, situated at the entrance of the bay, is commanded by an officer who has under his orders a weak detachment of soldiers, with several pieces of cannon. This island serves as station to four *faluas* or launches used to reconnoiter the ships indicated at a 24-mile distance, by the watchtower on top of the mountain of Corregidor. Not many years ago, a frigate of 44 cannons, the *San Fernando*, has been constructed in the shipyards of Cavite.

Apart from several native play-houses made of bamboo, where they present Tagalog literary pieces, one can still find around Manila, for the use of the native people and the Chinese *galleras* or cockpits which are rented out by the government to middlemen (or contractors), several gambling houses, opium dens, although these are prohibited, *estanquillos* of tobacco and wine from coconut.

A doctor is paid a *piastre* for a day visit and 4 *piastres* for a night visit, 40 to 50 *piastres* for a delivery, and 16 *piastres* for a visit at a distance of 1 kilometer.

The mail leaves once a week for the different provinces of Luzon; that of Cavite, every day.

Visits are generally paid in the evening after taking a walk when the breeze has already cooled the air. Each house has its *tertulia* (carriage) where one entertains himself with the news of the day, and it is only rarely that politics would ever darken one's leisure period. There, in each drawing-room two rows of arm-chairs are placed facing each other and extending from the balcony to the door, which is considered the coolest place in the house. In one row the *señoritas* (young women) sit, and the other the *caballeros* (young men). The newly-arrived are interrogated (and they must be on their guard); they are judged on the first day; the cancans are staged often and sometimes music is featured, for there is no house where there is no piano or no harp. The latter is the favorite instrument of the half-breed, and the guitar of the pure native.

There is, so to speak, no hotel, and everyone receives his fellow countrymen or even strangers happily. But the initial expenses of the new arrivals even if not too enormous, are truly too heavy for the majority of the employes sent by the Peninsular government; they ought to be better remunerated. Besides the expenses for new linen of white cotton, and for linen from China (grass-cloth) or from Europe, which the newly-arrived always find lacking, because in Manila one must have these materials by the hundreds, one must think of the carriage, the horses, the servants who are indispensable. In fact one would find it better to go on foot.

It will be somewhat interesting to list down the prices of the principal objects of consumption in Manila, so that the reader could evaluate the expenses which one incurs there. We shall begin by the most expensive things.

A saddle horse costs	from	120	to	350 f	
A *birloche*	from	1500	to	1600	
A landau	from	2000	to	2500	
A team of two horses	from	100	to	350	
Their food				33	
Driver's wages				25	
Servant's wages				15	
Cook's wages				25	
An average house	from	150	to	200	monthly
Laundry per person				10	"

Going now to the necessary objects for normal life which are not at all encumbered by concession rights, for these are unknown in the Philippines, we shall list:

Bread	.25
White rice	.35 a kilo
Chip's biscuit (variable but expensive)	
Wine of *Val de Peñas* (good)	1.00
Jerez (dry)	2.00
Malaga	2.30
Mullet (fish)	.50
Dalag (big, black fish)	.50
Shrimps (for a dish)	.30
Oysters and shellfish	.25 a hundred
Beef	.70 a kilo
Pork	.90 a kilo

One offers dried deer-meat as gift
also *vacamachorra*, *id.*

A fine hen	1.25
A chicken	.40
Eggs	.50 a dozen
A turkey	3.00 a kilo
A duck	1.50
A pair of pigeons	.90
Snipes (two)	1.00
Pogos (small quail)	1.50 a dozen
Wild ducks from Laguna	.50
Spanish chick peas	6.50 for 6¼ kilos
A Chinese cabbage	1.50
A salad (lettuce)	.15
Peas (for a dish)	1.50
Big beans *(patani)*	.50

Assorted Chinese potatoes (variable)

Sweet potatoes	.16 a dozen
Tomatoes (big)	.23
Eggplants	.5
European ham	21.50
Chinese ham	10.75
Spanish saueloys *(chorizo)*	.45
Lard	1.50 a kilo
Pork fat	1.10 a kilo
French olive oil	5.00 (small bottle)
Coconut oil (for lighting)	.42 a liter
Wood for burning (a cartload)	6.55

Mangoes (excellent) 5a.	1.50
Pineapples	1.50
Manila oranges	1.50
Chinese oranges.	2.50
White sugar	.40 a kilo
Milk	.25 a bottle
Preserves	.90 a kilo
Pastries (cheap)	
Chocolate	14.00 for every 130 ounces

The Gruyere cheese, the Dutch cheeses, the olives and the other articles from Europe, as well as the preserves, of which the French merchants import a great amount, are expensive in Manila; but, in turn, tea, coffee, cinnamon, spices and other colony products are very cheap.

We would have wanted to have given with their prices, a description of the furniture of a house, which is generally made in Manila or in several of the villages of Laguna; but we would fear, in spite of the fact that there would be some interest attached to such information, becoming too long-winded.

CHAPTER XI

GEOGRAPHY OF THE PROVINCES

Tondo. – Bulacan. – Bataan. – Pampanga. – Zambales. – Pangasinan. – Ilocos Sur and Ilocos Norte.

In Chapter V we already said that by the very nature of the country and the position of the islands, the Philippine Archipelago is divided into two distinct parts, one of which could be called Luzonia and the other Bisaya, together forming thirty-three provinces. To these we will add the Marianas Islands, a dependency of this archipelago, although quite separated from it.

After having described the general geography of the Philippines and its capital in the preceding chapters, we go now into more circumstantial details about each of the provinces, and start with those which form Luzonia. They are nineteen in number, as follows: Tondo, Bulacan, Bataan, Pampanga, Zambales, Pangasinan, Ilocos Sur, Ilocos Norte, New Province, Cagayan, Nueva Ecija, Nueva Biscaya, Cavite, Laguna, Batangas, Tayabas, Camarines Norte, Camarines Sur and Albay.

PROVINCE OF TONDO

Although included among the small ones, this province is nevertheless one of the richest, most industrious, most populated; in short, one of the most important in the whole archipelago. On the north it is bounded by Bulacan, and Nueva Ecija; on the east by Nueva Ecija; on the south by Laguna and the lake of Bay; on the west by Cavite and the end of Manila Bay. Its circumference is about 28 leagues.

Tondo is composed of 27 *pueblos*, a term whose real meaning is rather difficult to define; according to the occasion it can mean a city, a borough, a village, a parish or any gathering of inhabitants under the same local administration; now the twenty-seven pueblos of the province of Tondo are:

Tondo, capital containing	3,498 tributes	17,490 inhab.
Binondo and San Jose	4,175	20,875
Tambobong and Nabotas	6,444½	32,223

Caloocan	1,224½	6,122
Santa Cruz	1,950	9,759
Quiapo	1,005	5,025
Sampaloc	1,374	6,870
Mariquina	1,499	7,495
San Matheo	1,101	5,505
Antipolo	520	2,600
Taytay	1,162	5,810
Cainta	466	2,330
Pasig	3,288	16,440
San Miguel	661	3,305
Paco	1,300	6,500
Hermita	1,861	9,305
Malate and Pasay . . .	1,994	9,970
Parañaque and Malibay	2,196	10,980
Santa Ana	1,399	6,995
Macati	743	3,715
Pateros	1,190	5,950
Taguiig	1,683½	8,418
Bosoboso	123	615
Laspiñas	677	3,385
Pandacan	924½	4,622
Muntinlupa	442	2,210
Payatas	87	435
	Total	215,640 inhab

It has already been seen that evaluation of the population by means of the *tributo* could not be considered exact because of the different classes of persons exempt from it. We repeat this observation because the above figure will surely seem too low, applied to a province we have said to be one of the most flourishing and most populous in the whole archipelago.

Tondo, capital of the province of that name, has almost all of its houses made of reed, bamboo and nipa; there are a few made of stone, but these are more part of the town of Binondo. In the chapter on civil administration, we will make known the functions of civil official and of his subordinates.

This town, just like all those situated in the environs of Manila, swarms with mestizos and Chinese, these are so numerous that not only almost all retail trade but also part of big business is in their hands. Only a small number of Spanish and foreign companies contend with them for the ownership of the latter; moreover these companies use

those two classes of inhabitants as some kind of agents, to whom they grant more or less extensive credits.

In Tondo there are factories of *tapis*, *sayas* and striped handkerchiefs of cotton and silk, *sinamay*, *guinaras*, *piña* and cotton cloth. Fishing, principal occupation of the inhabitants, provides them with a considerable amount of shellfish and oysters whose shells are used for making limestone. In general, shops are kept by mestiza women who are extremely skilled in that kind of business.

The town of Tondo includes a very noteworthy church. Among the stone houses may be cited one inhabited by the Indio painter, Damian, who, full of talent and enthusiasm for his art, worked with such zeal and perseverance that in a very short time he became a really distinguished artist. We have seen works of his that one would not expect to find in his studio.

More than once Tondo was devastated by fires strongly aided by the sea breeze.

Binondo is adjacent to Tondo; it is separated from Manila by the Pasig and is connected with the capital by a stone bridge 149 *vares* long; on the banks of the bay it also extends up to the place called Division of Tondo; on the east it is bound by the town of Santa Cruz, and on the south by the Pasig.

The river of Binondo, also called the Tondo River, is divided into several branches: it is through this river that one goes to the provinces of Bulacan and Pampanga. Its width is from 14 to 20 fathoms and almost everywhere it is navigable for cascos. Through this river are brought daily in Manila, all those goods used for consumption by the inhabitants.

Santa Cruz, located not far from the banks of the Pasig, is a continuation of Binondo, from which it is separated by the river which carries its name and flows into the Pasig: we described this town when we talked about the environs of Manila. We also talked about the towns of Quiapo, San Sebastian, San Miguel, San Anton and Sampaloc, which one finds in succession starting from Sta. Cruz; then those of Hermita and Malate. Neither will we repeat what we have said about Paco, Santa Ana, San Pedro Macati; but we will say a word about Pateros, town of the ducks: these are innumerable there and it is claimed that their eggs are hatched

by the Indios. The fact is that the ducks are raised carefully, and it is very interesting to see them returning in the evening to their little huts where they find *sosso*, little shellfish gathered especially for use as their food; the ducks are very fond of it and it is claimed that it increases their laying.

The town of Pasig is noted for its beautiful church and a small convent for young girls. One of its districts contains a very remarkable population. Everything seems to indicate that it is foreign to the country; it lives isolated and communicates very rarely with the rest of the inhabitants: the color of the skin is the only trait which resembles the Indios. Besides this, these foreigners have a beautiful physiognomy, an aquiline nose and a beard; they have close connections with the Malabares, and this makes one think that they are perhaps descendants of the Sepoys who remained in the islands after the retreat of the English in 1763; but in that case, where did their wives come from?

The town of Pateros, of which we have just spoken, as well as Muntinlupa, Taytay, Cainta are located on the road leading to Antipolo, famous pilgrimage spot where thousands of the faithful go on the first Tuesday of May, to bring their offerings to Our Lady of Peace and Good Voyage, called the Virgin of Antipolo. The chapel dedicated to her rises in the midst of mountains and forests, on an enchanting site from which one could see the most admirable views. The procession held during this festival rivals in pomp the finest ceremonies of its kind in Europe; it presents a particular character because of the great number of Chinese that take part in it. There is also an iron mine in Antipolo.

Pandacan is a rich town, situated on an island on the Pasig. It is from here where one gets fodder to feed the horses of Manila; it consists of a fresh grass called *sacate*. On the bank facing the island is situated the store for explosives. The large borough of Marikina possesses mineral waters; there they cultivate a lot of rice in vast plains extending to the horizon bound by mountains. In San Mateo there is an interesting grotto visited by travellers. Near Bosoboso is the hermitage of Saint Nicholas where the Chinese have built a chapel, following the miracle of the petrified crocodile which can still be seen on the banks of the Pasig. Every year the Chinese go to pray a novena in this chapel.

All the mountains surrounding this province are covered with forests, rich in timber and inhabited by boar, stag, and

birds of the most remarkable species. From these mountains they also harvest rice called dry rice or *secano* whose quality is much more esteemed than rice from the plains. The province of Tondo produces sugar in a small quantity, a lot of fruits like mangoes, bananas, chicos, pineapples and oranges. They raise animals there; there are good pastures and the *multicaule* mulberry grow in abundance; its industries are agriculture and manufacturing; it trades extensively in all the products of the Philippines. Moreover this province is the only one where foreign businessmen are allowed to set themselves up.

The climate in Tondo is hot and humid.

PROVINCE OF BULACAN

This province is also one of the smallest; but without question it is one of the richest, best cultivated, happiest and cleanest in the whole archipelago; it is almost the same size as Tondo which, with part of the bay, bounds it in the south; to the west and to the north, there is the province of Pampanga and that of Nueva Ecija to the east: its length is about 11 leagues by 6 leagues wide. It is rightly called the garden of the Philippines. Apart from the fertility of the soil, its air is so pure that convalescents go there to recover lost strength. Most of its towns, numbering nineteen, are situated a short distance from Manila Bay, with which they are connected by rivers so numerous that during the rainy season they can not be distinguished from each other. These are bordered by mangroves whose trunks are used by the natives for making oars and as fuel. Their houses are roofed with leaves of trees called *nipa*, whose sap they make spirits, vinegar and even sugar.

Here are the names of the towns and their population:

Bulacan	1,960½ tributes	9,805 inhab.
Malolos	6,162½	30,812
Paombong	939	4,695
Hagonoy	2,986	14,933
Calumpit	1,900	9,500
San Isidro	1,433	7,165
Quiñgua.	1,693	8,465
Baliuag	3,894	19,470
San Rafael	1,680	8,400
Angat	2,207 1/3	11,037

Guiguinto	945	4,725
Bigaa	1,229	6,145
Bocaue	1,738	8,690
Pandi	1,207	6,035
San Jose	353	1,765
Marilao	693	3,465
Meycauayan	1,575	7,875
Polo	1,696	8,480
Obando	1,509-1/3	7,548
	Total	179,008 inhab.

Bulacan, capital of the province and seat of the alcalde mayor, is about 5 leagues from Manila and is connected with that capital by beautiful roads (*calzadas*), so that only two hours and a half are necessary for going there by land; by water it takes five hours going down the river which flows into the bay. The streets of this town are very wide and perfectly straight; but the houses which line them are partly of nipa and bamboo, partly of wood and nipa. The church, the alcalde's house, and that of the administration are of stone. Among the inhabitants of Bulacan, there are many rich mestizos who own sugar mills and engage in trade. Another part of the population manufactures different cloths, such as silk *tapis* and *sayas*. To be noted is a large stone bridge of five arches flung across the lagoon (*estero*) of Matungao and another of a single arch on the *estero* of Maisancol. Bulacan is one league and a half from Malolos and half-league from Guiguinto.

The environs of Bulacan are extremely pleasant and very picturesque, just like those of all towns of the province, which can be traversed one after the other without ever having to pass twice by the same road and from which one goes by land to all villages. Though there are many towns such as Paombong and Hagonoy, which are almost always flooded, roads connecting them to each other are passable even during the rainy season. The air is admirably pure in the whole province, and this fact adds to the beauty and variety of landscapes which has made it known as the garden of the Philippines.

Several rivers irrigate the province of Bulacan; the largest one is that of Quingua, whose water is clear and fresh; it passes through the towns of Angat, San Rafael, Baliuag, Quingua, San Isidro and Calumpit; it flows thence into the Pampanga river, goes out again, washes Hagonoy and loses itself in the mangroves. The banks of these rivers are very fertile and are covered with trees.

An immense lake, very abundant in fish in the wet season, evaporates almost entirely in the dry season and is transformed into an immense prairie, teeming with luxuriant vegatation and flocks of all kinds. The pinac *(sic)* of Hagonoy becomes a lake through the junction of the Pampanga waters but it is less extensive than the lake of Candava which follows a course of 8 leagues, from Balatong to San Isidro, beyond Gapan, during which it gathers the waters of Santa Maria, of Apig, of Maasim, etc., and when these rivers dry up, innumerable quantities of *dalacs, candoles, itos* are found and killed by stick blows. Near the mouth an infinite quantity of sea water fish are caught and then salted, as well as shellfish which form part of the food of the inhabitants and at the same time the wealth of the country; the water of these lakes is salty and gives to the grass that grows on their banks a taste repellent to animals, preventing them from eating it. The Pampanga River, of which we spoke earlier, after having received tributaries, flows into the Manila Bay through a great number of mouths, several of which are navigable and constitute as many small ports.

In the hollows formed in the mountains of this province are found those small swallows known to naturalists by the name of *salanganes* whose nests are very much in demand; the natives of the country call them *balin pasayo.*

Natural products of Bulacan and those of its industries are very numerous: we will try to give an idea of them here.

First and foremost, they cultivate rice, then corn, coconut, the oil of which is used for lighting and fuel, nipa, *(nipa littoralis B1)*, sugar cane; indigo which is made into liquid paste; a little cacao; coffee which is as good as that from Moka and of the same quality as that from Indan and Silang in the province of Cavite. The cultivation of this bean goes back to 1793, when Manuel Piñon, mayor of the province, ordered each inhabitant to plant several feet of coffee plants and assigned superintendents to supervise the implementation of this measure but it has been neglected since due to the restrictions imposed on its trade that hampered the demand for coffee.

Mulberries surround all houses but no one makes any use of them.

Pepper is not abundant enough to merit mention; cotton is more abundant, just as ginger, sweet potato, and castor-oil plant, locally called *tañgantañgan*, from which oil is extracted for medical use and as lighting fuel.

Sibucao or logwood is used for dyeing; *gogo* is a vine which, cut into pieces and reduced into filaments by grinding, produces in water a foam with the property of soap; the Indios use it to precipitate gold by separating it from the sand. *Nito (ugena*, B1) is another vine which grows among trees; it is a kind of black wicker which is easily divided lengthwise and is made into hats, cigaret cases or *cigarreras (petacas)* or cigar bags, and into very pretty and very solid baskets. A third kind of vine called *bejuco* covers the mountains; it is a small rattan covered with thorns from which the outer covering is removed so that what remains is smooth; it is used for a number of wicker-work articles and also for making hats.

Tobacco grows in the lowlands, near the Quingua River. The *roucouyer* tree abounds in the province which produces a great number of non-classified medicinal plants.

In the forests of Angat, there are extensive cuttings of timber of all kinds which are locally distinguished from each other by particular names but have not yet been given names by the naturalists. Also found there is ebony, called by the inhabitants *bolong aeta*, sandalwood and several trees which provide gums, resins, varnish and incense.

Wax and honey are of excellent quality, because the land is strewn with flowers of all kinds.

Forests are inhabited by wild pigs, cattle, buffalo, wild horses, a great variety of birds and, among others, wild cocks and turtle-doves.

As for the mineral kingdom, the environs of the town of Angat contain mines of irons, lodestone, quarries of *piedra cuadra* which we will talk about later. Iron extracted from the mine of Sampang Bacal is as good as that of Biscaya in Spain. These mines are inexhaustible and are located at ground level; there are some which yield up to 90 percent and it is claimed that all the mountains, from Mount Caravallo in Cagayan to the mountains of San Mateo and Antipolo, contain minerals more or less. We found some in Antipolo and Jala-jala which contained white vitriol and there are claims that copper has been found. There are coal-pits near the iron mines.

Poor people in the countryside earn their livelihood partly by washing gold sand. Rivers roll enormous masses of alabaster, some of which are 10 yards high; near Punning they form a vast and remarkable grotto whose stalactites are

admired by all who visit them. The province of Bulacan is neither lacking in limestone, building-stone or flintstone and it is said that there are also amethyst, topaz and emerald. Casalat provides excellent slate but its exploitation is not organized.

Trade is very advanced in this province: its connections with Manila, by sea as well as by the land, facilitate development of trade. Inhabitants of the coasts engage in fishing; in the province are counted about 15 hundred looms on which are manufactured striped cloths of silk and cotton, *tapis, cambayas, sinamay*. Shops are principally kept by women. Moreover Bulacan has a great number of beggars; it is not that they would lack work if they looked for it, but it seems that in the lower class, there are many lazy and indolent people.

PROVINCE OF BATAAN

Very small, this province is located west of Manila; it is composed of a peninsula forming the west side of the bay, and is bound on the north by the province of Zambales, on the south by the small entry of the bay, and on the west, by the China Sea.

In spite of its advantageous position, Bataan includes only ten pueblos, namely:

Balañga	1,371 tributes	6,855 inhab.
Abucay	1,140	5,700
Samal	607	3,035
Orani	898	4,490
Hermosa	459	2,295
Dinalupijan	268	1,340
Pilar	652	3,260
Orion	1,107	5,535
Mariveles	379	1,895
Morong	521	2,605
	Total	37,010 inhab.

Balanga, capital of the province, is the residence of the *alcalde mayor;* this pueblo is located inland along a small river. The air there is supposed to be very healthy and the water very good.

Bataan is poor and hardly cultivated; nevertheless it produces the best sugar in the Philippines, very good indigo,

but hardly enough rice for the consumption of its inhabitants, who are often even obliged to get some from neighboring provinces; lands are frequently flooded and roads are impassable during the rainy season.

The rivers, which are not very deep, can take only boats called *cascos*, and only at high tide; still the river of Orani is 2 to 3 fathoms deep. All rivers are very abundant in fish and provide subsistence for most of the pueblos in the environs.

Very high mountains cross this province and among the highest can be distinguished the Sierra of Mariveles, which can be seen from afar on the sea and which is used as a mark by ships wanting to enter the bay of Subic. These mountains provide enormous blocks of marble of the most remarkable colors which are used to decorate the churches of Manila, particularly that of San Agustin. Jasper is also found there. It is claimed that a Portuguese by the name of Cuimbra has discovered diamonds there.

The almost inaccessible lairs of these wild mountains are inhabited by a great number of those small Negroes called *Negritoes* whom we spoke about earlier; sometimes they are chased out of their homes, taken prisoners, the youngest among them being chosen to be raised by inhabitants in their homes until the age of reason, in the meantime being used for diverse chores, after which they are set free. One of our friends owned one which he gave to us; he was called Panchote, was not lacking in intelligence and was most of all very mischievous.

The peak of the Cordillera is covered with impenetrable forests inhabited by the same animals we mentioned in describing the province of Bulacan, because the animal kingdom is more or less the same in the whole archipelago. Timber would be the source of immense wealth if these forests were exploited as they should be; but roads are so difficult that when the frigate *San Fernando* was under construction in Cavite, they had to use as many as 80 buffaloes and as many Indios to haul certain big pieces of wood, which was all the more expensive since buffaloes are rare and very costly.

Abucay, Orion and Balanga are the only pueblos of the province that offer some products, because they are the only ones that are cultivated. Mariveles is a small pueblo of 379 tributes, it has an excellent and well-protected port, with 15 to 17 fathoms of water, at the entry of the small pass *(boca chica)* of Manila Bay; its water is fresh and ships going to China

during the northeast monsoon could stop there and take some provisions. This port has often been used as refuge by ships during bad weather; its entry is supposed to be very easy, is perfectly determined by the Cape Gorda to the northeast and the Cochinos islets to the southwest. There was talk of establishing a free port there for ships that did not want to enter the bay of Manila.

PROVINCE OF PAMPANGA

The province of Pampanga is the most beautiful and richest in the Philippines and for this reason it has been called New Spain; it is located northwest of Manila, between the provinces of Pangasinan on the north, of Bulacan on the south, of a small part of the island of Zambales to the west, and of the province of Nueva Ecija to the east. It is about 20 leagues from north to south and 15 to 16 from east to west; it counts 27 pueblos, namely:

Bacolor	1,709½ tributes	8,548 inhab.
Betis	550½	2,752
Guagua	1,675	8,375
Sesmoan	702	3,510
Lubao	1,842	9,220
Santa Rita	665	3,325
Porac	732	3,660
San Fernando	2,115	10,575
Mejico	1,869	9,345
Santa Ana	976	4,880
Arayat	1,611	8,055
Cabiao	988	4,940
Gapan	4,635	23,375
San Miguel	1,061	5,305
Angeles	728	3,640
Mabalacad	743½	3,718
Tarlac	869	4,345
Magalang	936	4,680
Santo Tomas	735	3,675
Minalim	993	4,965
Macabebe	2,732½	13,662
Apalit	1,582	7,910
San Simon	1,112	5,560
San Luis	1,623	8,115
Candaba	1,631	8,155
Capas (mission)	174	870
Paz	377	1,885
	Total	177,045 inhab.

Pampanga is divided into upper and lower parts; the first includes the whole part extending from Santa Ana to Pangasinan and Nueva Ecija, and the second to all the parts between Santa Ana and the sea.

Upper Pampanga is scantily irrigated, because rivers have a very rapid course there; there, people are principally engaged in hunting stag and boar during the rainy season, when the lower part is subjected to almost continuous floods.

Lower Pampanga is very fertile and well-populated; its plantations are delightful and its temperature is very pleasant. From the Caraballo mountains which come from the north of the island of Luzon, flows a river which passes by Tambangan and joins successively with the rivers of Dimalay, Bongabon, and Santor. Near the fortress of San Isidro, it receives the Gapan River and another small river near Arayat; it then washes Candaba and rejoins the river of Quingoa, so famous for its clear waters and at whose banks inhabitants of Manila come to bathe themselves every year. It is navigable in almost all of its course and rolls gold dust, just like the Gapan River. Those gathered in the sands of the latter are of a very high grade.

Courses of water descending from Mount Arayat are only streams during the dry season, but become impetuous torrents during the rainy period. It is also during this period that through the meeting of rains with the rivers, is formed the pinac of Candava, a great lake situated east of the pueblo of Bacolor and to the left of the great river; it is 10 to 12 leagues in circumference but during the dry period, it disappears and leaves in its place fine and rich pastures.

It is more or less during this period that they catch in this lake a great quantity of *dalacs,* a fish of which the Indios are extremely fond and which is in fact delicious. It is claimed that this fish could be found in fields, because during the period of great floods, they penetrate through the mud up to places where there are only several inches of water. The *dalac* resembles a very large and very short eel and its way of swimming makes it prefer muddy places. What is not consumed locally is transported to Manila where it arrives still alive. This food is not as esteemed by Europeans as it should be because it is very common.

Mount Arayat is one of the most noteworthy mountains in the province. From Manila one recognizes distinctly its pyramidal point, in the direction north 1/4 northwest; its

flanks extend widely to the environs and its peak looks like the opening of a vast crater. This mountain is nevertheless covered by luxuriant vegetation, and it is in the impenetrable masses of its dark forests where dwell the Indios called *Balanes* and hordes of *Montescos* who live by pillaging; it is also peopled by *Negritoes.*

Most of the rivers of Pampanga roll gold, but most of all those of Abayon, Matalantang, and Cabiao; the waters of some others contain ferruginous material, notably near San Miguel, where iron is very abundant and found even at ground level.

Natural products are the same as those of the provinces we have already spoken about and to avoid repetition of dry nomenclature, we will cite only those for which it is particularly distinguished: among them, the first place unquestionably goes to the famous tobacco of Gapan, which, less strong and more delicate than that of Cagayan, is used for making the *tripa*, that is to say, the interior of the cigar, while the other one is used for the covering. Tobacco is one of the principal riches of this province.

Indigo, in paste as well as in liquid form, is a very profitable product for Pampanga, where a kind of pea called *pongos* is also gathered. Fruits of all kinds are so abundant there that dinghies are engaged for transporting them to Manila. Bananas and mangoes are of a superior quality. The *bouri* is a palm from which is taken the *fecule* called *vorò*, food of a great number of natives: this same tree also provides *tuba*, from which they make wine and vinegar, as well as a kind of dark sugar and even jams; the leaves are used to roof the houses of the natives.

The *yorrote* which provides fine cotton used for trimming pillows, and the vine which produces a kind of *gogo*, different from that which we have mentioned earlier and whose use facilitates the washing of gold sand, are among the important products of the province. Its forests nourish such an enormous quantity of wild beasts that in 1819, they say that more than 7,000 heads of stag were killed in the single *pueblo* of Tarlac: with the flesh of this animal and that of cattle, the Indios make what they call *tapa*, that is to say, salted meat dried in the sun.

In Pampanga they make cloths of all kinds, pots of baked clay which are taken to Manila, and in the environs of the bay, lime is made in industrial work, women take a not less

active part than men; but agriculture, which is so easy because of the great fertility of the soil, seems to be the preference of inhabitants of this province; and of various branches, it is the cultivation of tobacco to which they devote themselves with the most ardor, because of the profit they make from smuggling.

Bacolor is the capital of Pampanga; this *pueblo*, residence of the *alcalde*, is located on a plain not far from the great river, whose name the province is known, with which it is connected through a large canal dug under the direction of the Corregidor, Colonel Don Juan Olea, a distinguished military officer. Bacolor is 15 or 16 leagues from Manila and although the air one breathes there is widely reputed to be healthful, winds from the north that blow in December, January and February bring favors. The people there are good-looking.

The pueblo of Bacolor was the capital of the Philippines during the English invasion of 1762. It was there that Simon de Anda y Salazar withdrew with the few Spanish troops under his orders. This capital is surrounded by a great number of pueblos, all noted for the fertility of their soil and the beauty of their sceneries.

Roads traversing this province are those which connect it with the northern part of the island of Luzon. During floods the terrains are submerged; they often have to throw bamboo bridges which are removed during fine weather. It would nevertheless be much easier to dig canals for draining out the water, but by channelling the rivers an important advantage is gained in connecting Manila Bay with the sea that washes the northern coasts of the island of Luzon; because it seems certain that these rivers are connected with the river of Lailo or Tajo which flows into that sea.

PROVINCE OF ZAMBALES

This province is poor, in spite of its immense resources, because connections by land are difficult and up to the present it has not been able to take advantage of those offered by the sea which washes it to the west and forms to the south the beautiful and convenient bay of Subic or *Suba*; it is bounded on the east by Pampanga and the province of Pangasinan, and in the north ends by the cape of Bolinao and the gulf of Lingayen. Its length is about 30 leagues, but it is very narrow; the mountains separating it from Pampanga are part of the Mariveles chain. The pueblos of

Zambales, almost all located along the sea enjoy a mild and healthy climate; there are fifteen of them, but statements on tribes and population provide details only for ten, which are the following:

Iba	826 tributes	4,130 inhab.
Subic	470	2,350
Masinloc	969½	4,848
Botolan	699	3,495
Santa Cruz	773	3,865
Bolinao	1,015½	5,047
Sarapsap	617½	3,088
Balincaguin	1,030	5,150
Agno	511	2,555
Banni	501½	2,507
	Total	37,035 inhab.

As one can see, since this province is not very well inhabited, Indios from Ilocos have to be sent to cultivate the lands.

Iba, the capital is 80 leagues from Manila, on a plain a short distance from the sea: it is not a very extensive place. The coasts of the province offer several seaports, among others, the ports of Santa Cruz, where only small boats can enter, and Subic, whose bay merges with that of Manila.

Productions in the three domains are the same as in other provinces, but very little profit is made from them, for lack of hands and trade channels.

The first to establish themselves in Zambales, the Franciscan friars, met with great obstacles in colonizing it; but their admirable perseverance surmounted all of them. Almost all the *pueblos* were constructed by them. They claim noting in the inhabitants several differences from the Indian races; the former wear their hair shaved in front, in the manner of the Japanese, a practice which could perhaps indicate their origin, as well as certain characteristic marks which we met in other provinces. Zambales furnished a militia regiment, to which its name has been given.

PROVINCE OF PANGASINAN

Pangasinan is one of the best cultivated provinces in the Philippines; it is rich and interesting in many aspects. Located

northwest of Manila, it is bounded on the north by the province of Ilocos; on the south by Pampanga and Zambales; on the west by the Lingayen Gulf, and on the east, by the mountains of the *Igorrotes* and the river of Agno. Its shape is irregular. Here are the names of the thirty pueblos it contains:

Lingayan	3,482 tributes	17,410 inhab.
Binmaley	3,759	18,795
Dagupan	1,874	9,370
Calasiao	2,407	12,035
Mañgaldan	2,701	13,505
San Jacinto	1,551	7,855
Manaoag	2,232	11,160
Sual	452	2,260
San Isidro	1,539	7,695
Salasa	1,539	7,695
Aguilar	1,029	5,145
Mangatarem	1,253	6,265
Santa Barbara	1,282	6,410
San Carlos	3,690	18,450
Malasiqui	1,701	8,505
Villasis	481	2,405
Bayambang	1,798	8,990
Paniqui	711	3,555
San Fabian	1,886	9,430
Barue	252	1,260
Santo Tomas	889	4,445
Agoo	1,388	6,940
Atiñgan	910	4,550
Baoang	1,912	9,560
San Fernando	882	4,410
San Juan	898	4,490
Bacnotan	946	4,730
Camiling	946	4,730
Ariñgay	897	4,485
Binalonan	897	4,485
	Total	221,805 inhab.

Lingayan, capital of the province, located a short distance from the end of the bay from which it takes its name, near the great river of Agno, and not far from the frontiers of the province of Zambales, is a rich city, populous and industrial.

The inhabitants of Pangasinan are of a gentle and facile character; they engage in cultivating the land, and in some places, the work is managed by Europeans, a fact which occurs only in very few other provinces. Paddy or crude

rice is abundant there and sells for 5 reales per cavan while it is worth 6 in Manila and 7 or 8 in the Bisaya: moreover, many ships load themselves with this commodity to bring to China in order to profit from the exemption enjoyed by Canton for the introduction of rice into the empire. Indigo is also a notable article of trade for the province.

Pangasinan is washed by numerous rivers which flow into the gulf and often overflow, forming thus some kind of lakes swarming with fish and also inhabited by droves of wild ducks which are caught in nets and dragged to land where they are killed by stick blows. In general, roads are impassable during the rainy season, and two circumstances make it unfortunately impossible to use rivers for gaining access to remote parts of the province: the first one is that their course is blocked by tree trunks known in the United States by the name of snags, which render very dangerous the navigation of large rivers in North America; the second circumstance is that their banks are infested with evil-doers who attack travellers and pillage ships. Fertile plains and an enchanting view extend between the mountains of the *Igorrotes* and those of Zambales.

Agno is the largest river in the province; if it were possible to make it navigable by ridding it of tree trunks obstructing it, it would connect the capital with the gulf of Lingayen.

All these rivers roll gold; but there are some where it is much more abundant, than in others: the inhabitants of their banks are principally occupied with washing their sand which is so rich that in a few minutes they obtain from it enough gold to suffice for their needs for a whole week; they facilitate its separation by using a cold infusion of *gogo*. The banks of San Fabian and Dagupan rivers are particularly rich, especially after the rainy season, which drags gold-dust grains from the top of the mountains; it is there where the *Igorrotes* exploit them and from where they come to sell the products of their labor to inhabitants of the province. In Pangasinan there are also mines of iron, sulfur, and even copper, according to claims.

Forests produce timber which is transported to shipyards in the provinces from which have come several ships; other types of wood are used either for cabinet work or for manufacturing coal.

Fishing and hunting are equally profitable and excellent pasturage nourishes a great number of wild horses and buffaloes.

It seems that the province was formerly volcanic; history reports that in the years 1635 to 1640, under the government of General Corcuera, there were eruptions in the mountains where nevertheless, today no trace of craters are to be found.

Although agriculture is actively encouraged in Pangasinan, where, like in Malaysia, they take the precaution of gathering rice blade by blade, since the use of scythe is supposed to cause great losses, yet in spite of that, it sometimes happens that harvest is deficient. In these cases inhabitants feed on *sagou* and *yoro* which they obtain from a certain kind of palm, the pith of which they dry in the sun after having been washed, sifted, and decanted.

There are certain privileged lands where two harvests are made yearly, one of sugar cane and the other of rice; the *pilon*, equivalent to 2 *arrobes*, of white sugar is worth 1 piastre and a half; but the most lucrative product of the province is without question the indigo plant. The reason that favors indigo cultivation, that is to say, the humidity of the terrain, harms the cultivation of cotton, the production of which is not very notable, just like that of abaca, which has often been planted there for testing, but without any results.

The Indios are more industrious in this province than in many others, winning them the title of Chinese of Pampanga; they undertake transporting goods from town to town, and even go as far as the mountains to trade with the *Igorrotes* who are still in a wild state; others bring livestock to Manila. In this province they make a considerable quantity of coconut oil, by boiling in a little water the grated coconut meat.

Pangasinan is one of the most industrious provinces of the Philippines: the inhabitants are famous as shipbuilders, witness the *Victoria*, a beautiful three-masted ship of 6 to 700 tons, aboard which we returned to Europe and which is one of the best sailing-ships in the colony. Moreover the Pangasinenses have an extraordinary talent for imitating all objects shown to them; the carpenters, sculptors, jewelers are in no way inferior to those of Manila. There are tanneries where they make all kinds of shoes, as good as those in the capital. Houses are clean and very well constructed and the churches are remarkable for their beauty.

This province could become the center of an active trade between Macao, Hongkong and the different ports of Southern

China to which it is closer than the Bay of Manila; it would provide China with plenty of rice.

PROVINCES OF ILOCOS SUR AND ILOCOS NORTE

These two provinces which used to form only one, were separated into two by a royal decree of February 2, 1818; but the relations they have with each other urges us to reunite them in a single article since they hardly differ except for their area, the first being much bigger and more populated than the second. Both are agricultural, commercial, but most of all manufacturing: the inhabitants are distinguished as weavers; on their bamboo looms they make out of native cotton all kinds of white and ecru cloths which they also dye with different colors; but the cloths they make are of the common sort, the fine ones are made more in Bulacan, Tondo, Camarines, and Iloilo.

The two Ilocos are situated on the western coast of the island of Luzon; they extend from the northern cape of the island, or *Punta de Cabicunga*, down to the Cape of Namacpacan in the south; their joint length is about 40 leagues, but their width is not very great; they are bounded on the north and on the west by the China Sea, on the south by the provinces of Pangasinan and Pampanga, and on the east by the Cagayanos and by the mountains of the New Provincia (Nueva-Provincia), which were formed by borrowing a little terrain from Ilocos Sur.

The two Ilocos contain 37 *pueblos*, 25 of which are for Ilocos Sur and 12 for Ilocos Norte; here are their names:

PUEBLOS OF ILOCOS SUR

Vigan	3,445 tributes	17,225 inhab.
Caoayan	1,216	6,080
Santa Catalina de Baba	2,381	11,905
Narvacan	3,245½	16,228
Santa Maria	2,143	10,715
Coveta.	178	890
San Esteban	1,068	5,340
Candon	2,885½	14,427
Santa Lucia	3,756	18,780
Taguding	1,401½	7,008
Bañgar.	1,506	7,530
Namacpacan.	1,400½	7,002
Balaoang	1,307½	6,538
Santa Catalina.	2,290	11,450
San Vicente	1,112	5,560

Bantay	1,958	9,740
Santo Domingo	1,824	9,120
Magsiñgal	1,374	6,870
Lapo	1,149	5,745
Cabugao	1,912	9,560
Sinait	1,295	6,285
Beñguet	1,435	7,175
Tayon	907	4,535
Mision N^{ra} S^{ra} de la Paz	210	1,050
Pidigan	529	2,645
	Total	209,403 inhab.

PUEBLOS OF ILOCOS NORTE

Laoag	6,780 ½ tributes	33,903 inhab.
San Nicolas	2,171	10,855
Batac	3,515 ½	17,577
Paoay	3,030	15,150
Badoc	1,714 ½	8,573
San Miguel or Sarrat	1,525 ½	7,627
Dingras	2,575 ½	12,878
Piddig and Santiago	1,781	8,905
Bintar	1,424	7,120
Bacarra	3,352 ½	16,672
Pasuquin	965½	4,828
Nagpartian } Bañgui }	1,030½	5,152
	Total	149,330 inhab.
Inhabitants of Ilocos Sur		209,403
Total inhabitants of the two Ilocos		358,733 inhab.

The capital of Ilocos Sur is Vigan, and that of Ilocos Norte is Laoag; these two pueblos are 17 leagues from each other and Vigan is 60 leagues from Manila; the former is built on the left bank of the river of that name, which is one of the branches of the Abra. Vigan is the seat of the *alcalde mayor* and that of the bishop of Nueva Segovia; of note there are several public buildings as well as barracks for the infantry, artillery and cavalry. In its yards are being built

coastal vessels; its trade is in the hands of Chinese mestizos who maintain relations with Manila and live together in a distinct quarter called *Pariancillo*. The inhabitants of this city neglect nothing to extend their commercial relations; they have established relations with the *Tinguianes* or descendants of the Chinese of the pirate Limahon, who live as wild half-breeds in surrounding mountains.

The linkages, by land as well as by water, are easy in the provinces, and this circumstance is very favorable to its trade and industry, encouraging it actively; it is most of all to the Abra River that it owes this advantage. After changing its name near the capital into that of Vigan, it flows into the sea by three openings; its principal branch passes by Santa Catalina, and two others by Vigan, Bantay and San Vicente. Through this river, *Tinguianes* bring to the inhabitants of Ilocos a large part of the wood needed by them.

The seaports of the Ilocos are: Dargayo, which can receive all kinds of boats; Cagayan, located near the openings of four rivers, all closed in the month of December with boats unable to leave; but they are safe there during westerly winds, because they can enter the rivers. Santiago, San Esteban, Santa Cruz: north of Dirico, it has a loop for the boats. Finally the port of Salomague, under the jurisdiction of Cabuyao, is the largest, the clearest of all those in the province and the safest during the northern monsoon.

The two Ilocos are both very hilly; but the southern province is less hilly than the northern one. A cordillera which runs from east to west and is called Sierra Madre extends from Cagayan down to Manila, and it is claimed that it extends down to the southern end of Luzon, in the province of Albay. It is in the heart of these mountains where is found a large territory, rich and fertile, recently detached from the Ilocos to form a separate province, to which the name of *Nueva Provincia* has been given temporarily; it is inhabited by a great number of independent peoples, of which particularly those who live on the western slope have frequent relations with the Indios, with whom they trade gold and timber. In their character, many traits in common with that of the Chinese have been noticed: like them, they are very fond of cat and dog flesh, and they even try to obtain these animals in exchange for products from their country. They have leaders who are chosen from among the bravest of them. When they contract debts from each other, they

give their children as pledges, and the creditor has the right to sell these if the payment is not made on a fixed date. In these mountains are counted twenty-two pueblos and two *visitas*, five missions and eighty-two *rancherías* or families living together in a cluster; all these are *Tinguianes:* there are also seventy-nine *rancherías* of *Igorrotes* and fourteen of *Negritoes* who all pay tributes. We will describe these people in detail in the chapter specially devoted to them.

Trade in the Ilocos consists principally of timber, wax, rice, sugar and gold dust. The inhabitants distil alcoholic liquors from sugar cane, harvest fruits of all kinds. Hunting is their favorite exercise and could become very lucrative for them if they had bigger channels for trade. The mountains provide them with a great quantity of buffalo, stag, boar and cattle, and even wild horses of stout build. These enjoy a fine reputation; they are taller than horses in other provinces, and have very strong fetlock joints, which is very important in the Philippines, where there is no custom of showing horses: with extreme facility they mount the most tortuous paths and the steepest slopes; they are thus really valuable for trips in this province.

Temperature in the Ilocos is cooler and more pleasant than that in the more southerly provinces: it is claimed that in the mountains, as well as in those of Cagayan, the Reaumur thermometer goes down sometimes to + 8°. For this reason, patients from Manila go to the Ilocos to breathe purer air and to cure themselves of dysentery, a very common disease in the torrid zone where the human body is more than elsewhere exposed to climatic influences.

Independently of the products we have enumerated above, the Ilocos also harvest indigo, wheat, *ajonjolí*, sugar, coffee, cacao, coconut and all other products known in the Philippines. Vegetables are very abundant and very savoury there.

Wheat, which grows mainly in pueblos in the north, is sent to Manila where it is sold for the consumption of Europeans. Mulberry grows everywhere and would provide abundant nourishment for silkworms if one wanted to engage in this manufacture. It is claimed that all the fruits of Europe could be obtained in the Ilocos.

It would not be easy to make known all the different kinds of trees found in the vast forests of the Ilocos and in the New Province; we will nevertheless try to point out some of the more noteworthy ones, giving them their native names, because they have not yet been assigned scientific names:

A kind of cedar *(Cedrela odorata,* Bl), *calantas* of the Tagalog.

The *molave (Vitex geniculata,* Bl.) is hard wood, good for framing and even for building: they also make from it pilings *(harrigues),* because it is incorruptible.

The *mangachapuy (Vatica mangachapoi,* Bl), which grows to such a great height that it is said one could make from a single trunk masts for big ships if its wood were not too heavy: the Chinese use it for masting their sampans.

The *guijo (Moscanera guiso,* Bl), also called *lavaan,* is a tall and large tree from which are made beam-ends and keels of galleons. The wood is so hard that cannon-balls hardly leave a trace on it.

Narra or *naga (Petrocarpus pallidus,* Bl.) yields a reddish wood with darker veins: beautiful furniture is made from it.

Tindalo, a kind of mahogany from which magnificent tables are made.

The *ebony, cahuy itam.*

The *balamiagas,* the *sasaluyen* and the *anaguep* are odoriferous wood.

The *lumban (Aleurites lobata, Bl),* the *batacang,* etc. take a beautiful polish: from it are made tables and boats.

The *banaba (Munchausia speciosa,* Bl.), is used for flooring rooms and ships.

The *ulis* is a timber wood.

The *taculao* and the *parunapin* from which keels of ships are made.

With the *gatasan* are made rafters of houses.

The natives used the wood of the *abao,* the *abuit,* the *bulala,* the *daeng,* the *casabang,* the *candarona* and the *bacalao* for making anchors *(sinipites)* for their vessels.

We will only note the *canaren*, the *aro* or *arangen*, *marumpir*, the *maraquitel*, the *salmayen*, the *bio*, the *diran*, the *lanuti*, the *barangoan*, the *taracatad*, the *pacae*, the *palo Maria*, the *paga-galuteñ*, the *cañafistula*, the *calisai*, the *talisay* the *lilisen*.

Logwood is well-known in Europe: the Indios use it in place of nails, make from it a tincture, a decoction they prescribe for the spitting of blood, against which they consider it very effective.

The *batclung (Millingtonia pinnata)* and the *subrut* yield excellent timber; with their leaves are made a kind of mastic for caulking vessels.

The *dignee* and the *mabolo* whose wood is heavy; the core resembles ebony: the Indios make combs from it.

The *anunang*.

It is claimed that by attaching the most furious bull or buffalo to the trunk of the *ibbey* or mountain fig-tree, it is tamed almost instantly.

The *barincocorong* provides excellent coal for furnaces.

With the *lavan* are the masts of small ships made.

The *anteng* yields a kind of incense.

The *bacaoan* is a dyeing wood which grows in grounds where there is saltpeter.

The bark of the *adaan*, powdered and thrown into a river, kills all the fishes in it.

The *amboyaan* is a tree of great usefulness; its wood is used for framing; its bark bleaches cloth and with its ashes soap is made.

The *saquiat*, another timber wood, has medicinal properties for the Indios.

The leaves of the *oplas* or *asperilla* are used for polishing wood.

The *balete* provides good timber. With the tender leaves and the bark are made cloths which the Indios call *bahaque* used for making loin-cloths.

The *bagao* is a majestic tree under which the Indios used to hold their religious ceremonies; its fruit, bigger than an apple, has a tender flesh and a pleasant taste; it is eaten fully ripe; when it is very ripe, it is as intoxicating as the strongest wine. This fruit also provides an oil used as mordant for making color take on cotton that is being tinted.

The *baroan* and the *bansanga* yield good timber; the *bataano* is no longer in use, because its trunk oozes a sap which causes the skin to swell.

The *camaring* has become the subject of several fabulous tales; thus, for instance it is said that persons who pass under this tree, swell and die from the effect of its exhalations, and that the only means of reducing the swelling is by rubbing the body with water or salt.

The fruit of the *aniqui* is a kind of almond called *pilis*.

The *balanac* is a tree whose smoke when burned, kills persons approaching it at 4 to 5 vares distance.

Independently of the trees which we have just named, there are an infinite number of others whose bark or roots possess medicinal virtues. Among this number, there are several whose names are kept secret by infidels and even Christians but are used profitably by them. It is to be desired that the pharmacopoeia should be enriched by the knowledge of these precious plants; but those who know the secret do not wish to communicate it to anyone capable of making it useful to civilization, they are contented with transmitting it to their descendants like a traditional heritage. What is certain is that there are some who make marvellous cures with these roots or these barks, which they scrape with a ray tail, into some water. On this subject, I am going to cite some facts some of which are from personal knowledge.

The leaves of *coscosipa*, chewed and applied on a boil, cures it almost instantaneously.

Those of the *bani*, mixed with vinegar, are considered a preventive against contagious diseases, such as smallpox and others; it is used by rubbing the body with it.

The wood of *bang* is a remedy whose efficacity is known in the whole province for curing *frambesia bubas*.

The *macabuhay*, a vine whose bark is studded with

tubers: taken as a decoction, this bark cures fever and ailments of the stomach; powdered and dried in the oven, it closes ulcerations of the palate: we have used it to the greatest advantage in several cases of this kind. The whole of Manila has been witness to extraordinary cures made with this plant, whose good effects we can certify, having noted them ourself. Originally very incredulous on the subject of certain native and Chinese medications, we credited them only when forced by evidence we saw with our own eyes.

The *aranla*, a kind of betel, is an excellent tonic.

The *amplag*, another vine, whose leaves cure the most persistent pains.

The root of the *agpalo* is good against everything; the leaves of the *calachuchi* cause cephalgy to disappear by keeping them applied on the head.

The *aroo*, a kind of pine, provides timber; its bark and root are used against scorbutic ailments.

From the trunk of the *bitaog* or the *Marie wood (palo Maria)* drips a resin with which is made an ointment which is a perfect cure against anthrax and other ailments of this kind. The *caribusao* has the same virtue; the *bagbagatol* hastens teething and cures inflammation of the gums.

Among the plants which provides precious medicines should also be counted the *saleng*, fruit of the *sangulat*, the *erbaaca* or herb of Santa Maria, a kind of *artemisia*, the bark of *banaag*, the *palatgat*, the bark of *candaroma*, the leaves of *cacuples*, the *tisao*, the root of *disol* and countless others which would be too many to enumerate here but whose cures are reportedly so prodigious that it is impossible for us to credit all of them equally.

We have already cited above several trees used for dyeing but there is still a great number of them: such are the root of *apalud*, the leaf of *candon*, the washing from *calunay*, the leaf of *maguey*, that of *patani*, the fruit of the *pias* or *camias*, that of *canuyao* and the bark of *dongon*.

The mineral kingdom is not less rich than the two others in this province. The gold rolled by the rivers shows that the

mountains must contain mines of it; in the environs of Santa Maria are found ferruginous substances, and in the south of this same pueblo there is a source of sulfuric mineral water which springs from a rock.

The two provinces of the Ilocos are highly manufacturing; there used to be more than twenty thousand looms there but this number has diminished very much through the importation of goods of foreign manufacture. Nevertheless one does not know where to attribute the preference for the latter, because those which are still made in the country are very much more solid and of very good color, a fact we can certify with our own experience. There they manufacture calicos of all kinds, cloths of a single color, some striped, tablecloths and napkins, coverlets, silk and cotton cloths, cloths of abaca only, or mixed with other materials; rough cloths for the use of the lower classes. The native ginghams were adopted for the troops, and the coyote or yellowish cotton fabric, which has kept the natural color of the cotton with this name, was the fashion among the higher classes. General Don Mariano Ricafort, who felt the importance of increasing these productions, ordered, in the years 1826 and 1827, that in the future the troops be dressed only in the cloths manufactured in this country. These directives were executed, but unfortunately it was not considered necessary to persist in the practice.

Fish is so abundant on the coasts of the Ilocos and in their rivers that a single Indio can, in a season, salt enough fish to eat for the whole year.

It goes without saying that a country which counts so many different products, either natural or industrial, can not fail to have a very active trade. In effect, the pueblos trade not only with each other but also with neighboring provinces, and reap great advantages thereby. The Ilocos are connected with Manila by sea and land. Through the former are transported rice, wheat, *padi*, sugar, cotton, wax, the vinegar from sugar so famous by the name of *Ilocos vinegar*, finally the various kinds of dyeing wood, and in general all the overstock merchandise. By land are sent the cloths we mentioned and to which we will add the *terlingas*, the *quinumits*, the *sinagudans;* the big clothes called by the natives *tinacpils* and those they call *iniguidans*, which the *Igorrotes* buy for covering themselves and on which they set very great value.

In the Ilocos they also manufacture *voile* cloth of

different sizes: we have collected samples of all these manufactures and, in general, of all the industrial products of the Philippines; to these we have added a very detailed synopsis (conspectus) referring through order number to all those various samples. We refer to this conspectus and to these samples which we have registered in duplicate, one with the Ministry of Trade and the other with the Conservatory of Arts and Crafts.

CHAPTER XII

CONTINUATION OF THE GEOGRAPHY OF THE PHILIPPINES

Nueva Provincia. — Cagayan. — The Batanes and the Babuyanes Islands. — Nueva Ecija. — Nueva Biscaya. — Cavite. — Laguna.

NUEVA PROVINCIA

In the preceding chapter we have already said that by the name Nueva Provincia is meant the territory comprised between the Ilocos to the west, the province of Cagayan and Nueva Biscaya to the east, and composed mainly of the great Cordillera dividing the island of Luzon from north to south. In these mountains live most of the wild tribes we will describe later and which, under different particular denominations, form together what in the province of Pangasinan are called *Igorrotes* or *Montescos*, and in Cagayan the *Calingats*, meaning enemies. Moreover, in the country itself there prevails a great confusion regarding these names and no one is agreed as to the distinctions to be made between them.

Although Nueva Provincia extends to a length of 50 leagues and consequently forms a large territory, we will not devote a particular description to it, because its products are the same as those in neighboring provinces; it is washed by the great river of Abra and by the Agno.

PROVINCE OF CAGAYAN

This province is one of the most vast in Luzonia, but the least populated; it forms the northern end of the island, being bounded on the north by the sea of the Bachis, on the south by Nueva Biscaya, on the west by the Cordillera separating it from Nueva Provincia and on the east by the province of Nueva Ecija from which it is likewise separated by a chain of mountains. This province is about 86 leagues long by 17 leagues wide. A part of the peninsula called Engano converges to form it. It contains 21 pueblos, with the names and population as follows:

Lallo.....	737 tributes	3,685 inhab.
Gutaran } Nasiping }	377	1,885

Camalaniugan	571	2,855
Amulung, Aguig	546	2,730
Tuguegarao	2,497	17,485
Cabagan	2,237	11,185
Tamauini	527	2,635
Jurgao, Tabang, Piat	571	2,853
Tuao	727	3,635
Malaveg, Mavanan, Santa Cruz	527	2,635
Apari	1,193	5,965
Bugay	148	740
Abulug	631	3,155
San Juan, Massi	541	2,705
	Total	58,580 inhabitants

Cagayan is very hilly and its air very unhealthy because of its vast virgin forests as well as its still uncultivated terrains; to this fact must be attributed the intermittent fevers prevailing endemically there which infallibly affect newcomers, while the savages hardly feel their effects. One of the causes of this difference is unquestionably that of food. The Indios eat some corn while the *Montescos* live almost exclusively on rice which they cultivate, a food much healthier than Turkish wheat, which, eaten voraciously as it generally is, causes tympanitis or swelling of the lower stomach, followed by very serious indigestion, which, however, if discovered on time, is cured by the use of a little wine or brandy. Moreover, it must be noted that the air in this province has become a little less unhealthy ever since the precaution has been taken of falling trees in the immediate environs of the pueblos; and instructed by experience, inhabitants now avoid as much as they can, exposing themselves to the evening dew, returning home before dusk. As for the temperature of Cagayan, it is colder in this province than in any other part of the archipelago, and it is even claimed that hail falls there; certainly in the months of January and February, there is need to wear warmer clothing. In general, the inhabitants of this province are honest and good; theft is, so to speak, unknown; and in fine weather, everybody sleeps with windows open.

General Enrile, governor of the Philippines, made an inspection in this province; his visit was of great advantage to the place because his first concern was to make its means of communication easier; he opened up roads which exist today and are used by couriers of the postal administration, and laid several bridges on the rivers.

Lallo, the capital of Cagayan, is not a very large pueblo. It is situated in the northern part of the province; here resides the *alcalde mayor*, at the same time, tobacco collector; that is to say, he is in charge of buying for the government all tobacco cultivated by the inhabitants. This *alcaldia* is the most lucrative in the whole colony, because the collector receives a bonus of 2 reales or 1 franc 25 out of each *fardo* of 2 *arrobes* (25 kilos) of tobacco; which brings him in an average year from 15,000 to 16,000 *piastres* (more than 80,000 fr.).

The location of Lallo, on the banks of Tajo or Aparri River which crosses the whole province from north to south, following its course even farther, since it seems to flow into the river of Pampanga and thus connecting with the bay of Manila, could offer this pueblo great advantages for trade, if its course were rid of obstacles to navigation. If this is achieved, Manila would turn out to be almost directly connected with the island of Formosa and with China, separated from Luzon only by the small islands of the Babuyanes and those of Bachis, whose very location seems to indicate that the Philippine archipelago was connected at a distant period with the Indian continent.

Lallo River has two sources, one in the province of Nueva Ecija and the other in that of Nueva Viscaya; it is large, rapid, sinuous, deep in certain places and lined with villages on its banks up to its mouth, near Aparri. Brigs can go on it up to Lallo, but its navigation is very dangerous during the rainy season; its mouth forms a port offering good anchorage. Without counting an infinity of rivers which come to swell the waters of this river, still to be noted in the north of this province, is that of Aleguin, issuing from the lake of that name, that of Abelue and that of Massi.

The mountains of this province, neighbors of those of Nueva Provincia, with which they are confounded, also contain wild tribes whose physiognomy, specially the eyes, betray a Chinese origin. The Caravallo of Baler chain swarms with Negritos with black and kinky hair like those of the

other provinces, but there are those who have less black and less kinky hair. Here one also encounters the *Catalanganes* who harvest the best tobacco in the Philippines: this quality is not for sale; it is obtained only by means of barter and is used for gift-giving. Some of these tribes are very brave, retreating before no one; in general, they are very superstitious. Adultery among them is punishable by death.

The mountains of Cagayan abound in animals of all kinds but most of all in buffalo, stag, boar, cattle and horses. All the rivers are abundant in fish, providing a considerable part of the food of the Indios. In the province are found some gold wash houses and iron mines; plaster and red ochre are abundant. Among the woods, to be noted is *ebony*, which is of great hardness and is mainly produced by the peninsula of Engano and the environs of the cape of that name.

This wood, as well as some others, rattan and cattle are the principal articles of export after tobacco, which is the single article producing a great deal of money. All inhabitants are engaged in its cultivation, and the govenment buys more than 200,000 *piastres* (1,100,000 francs) worth of it. The province would be capable of producing still much more if it were not for lack of manpower. Moreover, augmenting the population would have the advantage of giving a greater impulse to cultivation, and consequently of diminishing diseases, the result of bad nourishment.

Cagayan is the path of hurricanes and typhoons prevailing in the strait of the Bachis. The river of Aparri then becomes very dangerous; it is also dangerous during the rainy season, because of tree trunks which it brings down: this does not prevent very big ships from seeking shelter in it during bad weather; but they have to navigate with precaution. The brigs sail up to Lallo, where they go to load their cargo.

THE BATANES OR BABUYANES ISLANDS

These islands form two groups situated north of the island of Luzon and separated from each other by the strait of Balingbang: the first is composed of five islands, some of which are volcanic; Caminguin, the largest of all, abounds in sulfur: it has a port called San Pio Quinto.

The second group is that whose easternmost island is called Bachis Island (from Bacchus), the name given to it by Dampier because of the orgy held there by his sailors in getting drunk on coconut wine. Here is found the pueblo of Batan, the residence of the Spanish governor general; it is situated 20° 55' 5" north latitude and 128° 17' 37" east longitude; it offers two anchorages: one in the east, Juana Bay, which at about 15 fathoms has a cable from the shore: the other is on the western side.

The Batanes islands have three pueblos: those of Santo Domingo de Basco, of San Carlos de Marigatao and of Jose de Ibana. The inhabitants, numbering about 8,000 are not at all subject to tribute because of their extreme poverty. The commissioner of the government receives as contribution in kind, only a little turtle shell and a small number of other articles. These islanders, tall and well-built, have a mediocre reputation for integrity.

The Batanes islands raise very fine horses, which were once imported from the island of Luzon; but they could never acclimatize themselves in Cagayan, although grass was brought there for fodder. The winds prevailing in these regions at certain periods of the year and the typhoons which never fail to break out during the monsoon shifts, render the approaches to these islands very dangerous; nevertheless one passes through straits, going from Manila to China, during the northeast monsoon and coming from the Cape of Good Hope.

PROVINCE OF NUEVA ECIJA

This province is the largest but the poorest in the whole island of Luzon, and occupies a part of its eastern side, forming about half of the northeast side of the peninsula of Engaño, from the island of Malancon up to near the lake of Bay; its area is about 100 leagues from north to south; on the east it is bound by the Pacific Ocean and on the west by the provinces of Cagayan, Nueva Biscaya, Pangasinan, Bulacan and Tondo.

Although very irregular, its form represents a kind of triangle whose base is located on the side of the Pacific Ocean and the wedged peak on the west, between Pampanga and Pangasinán; its largest width is about 25 leagues; it is separated from Cagayan by the famous Cordillera which is a continuation of Mount Caravallo of Baler. The same chain

separates it also from Nueva Biscaya, just as the base of Mount Caraballo is separated from Pangasinan by a river passing near Lupao and flowing into the great river of Agno. The terrains producing the tobacco called Gapan, which starts from Cabanatuan and reach up to Mount Arayat, separate it from Pampanga. The sea which washes the coast of this province is very strong and very rough during the northeast monsoon.

The *pueblos* of Nueva Ecija number fifteen, as follows:

Baler and Casignan. .	202 ½ tributes	1,103 inhab.
Cabanatuan	1,124 ½	5,622
San Jose	180	900
Lupao	105 ½	528
Umiñgan	208	1,040
Palusapis	93	465
Santor	356	1,780
Boñgabon	474 ½	2,372
Binañgonan de Lampong	489 ½	4,248
Polillo	372 ½	1,862
Puncan	61	305
Carranglan	130	650
Pantabañgan	153 ½	768
Casiguran	202	1,010
Palanan	159	745
	Total	23,308 inhab.

Boñgabon, capital of the province, is very poor, like all the pueblos of Nueva Ecija; its houses are built of nipa and wood. The *corregidor* receives emoluments, and this takes place only in the less rich provinces. Moreover it is not because this province is less fertile than the others, but it is not as well cultivated, due partly to impassable roads: nevertheless Boñgabon is washed by the river Santor which connects with the river of Pampanga. It would be very easy to improve the state of connections and, through this means, enrich the province; it would suffice to establish connections between Boñgabon and Gapan through Cabanatuan. From the latter pueblo, one goes daily to Manila by carriage through fine roads called *calsadas*. One passes by Cabiao, Arayat, Santa Ana, San Simon, San Luis, Apalit, Calumpit, Dampol, Zunigoa, Polo, Ovando, Meycauayan, Tinacheros, Tondo and Binondo. These roads are very good in the months of February, March, April and May. There is nothing more pleasing and more picturesque than the sceneries seen along the countryside separating these villages. There would

be a fully interesting episode if space permitted us to describe each one of them in particular, adding the various anecdotes relating to them: it is with regret that we forego this pleasure.

The province of Nueva Ecija is not yet completely subjugated; moreover it is covered by impenetrable forests which cause intermittent fevers from which the natives themselves suffer a lot. These vast forests were nevertheless already partially exploited; cuttings were made of timber which were sent through rivers to the bay of Manila and which were used, in the shipyards of Cavite, for the construction of the frigate *San Fernando*, sent several years ago to the king of Spain.

The principal river of this province has its source in the mountains of Caravallo, in Nueva Biscava, receiving in its course, the rivers of Calanglan, of San Jose, of Bongabon and of Santor, then joining that of Pampanga which flows into the bay. The waters of all these rivers are very clear; they are navigable by boats which haul pieces of wood coming from the most distant pueblos. Some of them abound in fish, less, however, than most of the rivers of the archipelago; there are also some which roll gold. One of them has its source from a lake situated north of the province, becoming the source of the Leguin which washes it in a space of 15 miles.

The province we are describing is traversed in all its length from north to south by the chain of the Caravallo mountains, inhabited by *Negritos*, ferocious savages, *Ilongotes*, *Ibilaos* and other still unknown peoples. The most interesting of these wild tribes is that called *Dumagas*, which, according to the *Corregidor*, are Indios with red skin and frizzy hair tending to a chestnut color shade.

Wild animals abound in the forest of Nueva Ecija. Among them are a kind of muskrat cat and a great number of monkeys. Birds are more numerous here than in any other provinces; there are particularly countless turtledoves of many different species one of which, of brown, and resembling the little black turtledove of the mountains, urged us to give it the name *tortola negrita*. Domestic animals are not lacking either; sheep are to be found, but the Indios disdain them.

The plant kingdom is very rich there, particularly in timber, such as *banava*, *guyo*, *molave*, *dungan*; most of these

woods are very hard and not prone to rotting in water. Ships have been built from them in Manila. Just imagine the colossal dimensions of those trees, which could furnish planks of a single piece, from one end to the other of a frigate of 44 guns, and whose trunks had been dragged from the mountains by two hundred buffaloes mounted by as many Indios!

These forests also furnish *tindalo* wood and other precious woods for furniture, as well as some logwood.

The *bourri* is a palm-tree whose starch replaces rice when harvest is bad. To make it more pleasant-tasting, the inhabitants add honey to it, selling the wax; they also feed on corn. The tobacco of Cabanatuan is as good as that of Gapan; it procures good profits to those who cultivate and sell it to the agent at Gapan.

The other products of the plant kingdom in this province are first a great quantity of medicinal plants, *ajonjoli* from which oil for fuel is extracted, nipa used for roofing the houses, buri from which are made very elegant mats of all colors, with threads and strings of gilt copper mixed in the weave; the areca palm-tree also grows abundantly in Nueva Ecija.

In this province there is an iron mine and very abundant mineral coal of superior quality. The Montescos bring to Boñgabon a lot of gold graded 22 carats, which they trade with the *Corregidor*. Industry is almost non-existent; the only factory of some importance is that for indigo, dry as well as liquid, or *tintaron* which has a good reputation in the market of Manila.

The seasons in Nueva Ecija are the same as in the other provinces situated on the coast of Luzon; earthquakes are felt there as in the whole island and thunder is very strong. The temperature is similar to that of Tondo; there are changes of rain and drought proper to these latitudes.

Through its position, this province is destined to play a very important role: for on the other hand, it connects easily with the bay of Manila, being close to Laguna de Bay; on the other hand it has ports on the Pacific Ocean; through its northern side, it is in touch with the provinces we have mentioned. It could be divided into three parts, each of which would form a large province, making it easier to reduce the wild tribes which inhabit it and to exploit the whole territory.

PROVINCE OF NUEVA BISCAYA

The province was newly created, because the territory it comprised used to be part of Cagayan. The need to separate was felt because the mayor, having a very large area under his administration, visited this part too rarely, and because of this sort of neglect, it was hardly cultivated as it should have been. Consequently, the inhabitants themselves solicited the separation, and the governor, Don Luis Lardizabal, considered their demand. In the year 1839, he created this province to which he gave the name of Nueva Biscaya, after the Spanish province where he was born, imitating what General Aguilar had done when he formed Nueva Ecija from a part of upper Pampanga.

Nueva Biscaya is bounded on the north by Cagayan, on the south and the east by Nueva Ecija, and on the west by Nueva Provincia and Pangasinan. It has 14 pueblos namely:

Ylagon	692 tributes	3,460 inhab.
Aritao	263	1,315
Dupax	516	2,580
Bambang	600	3,000
Bayombong Lumaban	582	2,910
Bagabag	225	1,125
Carig Camarag	482	2,410
Añgadanan	248	1,240
Cauayan Calanusian	505	2,525
Gamuy Furao	333-½	1,668
	Total	22,233 inhab.

All these pueblos are equally poor and produce very little; in the table above one sees that they are sparsely inhabited. Nevertheless since several years ago, tobacco has been cultivated and from this the province owes whatever livelihood it possesses; from its territory the river of Allo has its source, and it is still by others of little importance. Aside from the products the province offers in common with all other provinces, it has hardly any which are particular to the area; gold and tobacco are the most abundant. The wild inhabitants of the mountains obtain gold which they sell to the mayor and to the Indios of the villages.

This province is still too new for one to be able to describe it with some exactness, but although situated in the midst of lands; and consequently having no ports, it will become nonetheless very important one day. Not distracted by fishing or navigation, its inhabitants engage all the more in agriculture and industry.

PROVINCE OF CAVITE

Close to Manila, this province is located partly on the bay of Manila and is governed by a military head carrying the title of governor and landowner *(gobernador y castellano)*, who fulfills at the same time the functions of *alcalde mayor*, he is assisted by a lieutenant of justice, charged with collecting tributes.

Cavite is bounded on the north by the bay of Manila and the province of Tondo, on the east by a part of the Laguna de Bay and the province of that name, on the south by the province of Batangas and on the west by the sea.

The location of this province gives it great importance, although in this respect, it comes only after the provinces of Tondo in which is located the capital of the whole Philippines; it could yet have greater importance, considering the facility of its connection with the capital, the bay and the sea washing its coasts. Here are the names of the 11 pueblos it comprises:

Puerto de Cavite . .	106 tributes	530 inhab.
San Roque	2,349	11,745
Cavite Viejo	1,223	5,115
Bacoor	1,679	8,395
Imus	2,406	12,030
Silang	1,682	8,410
Indang	2,302	11,510
Marigondon	1,755	8,775
Naic	670	3,350
Santa Cruz de Malabon	1,237	6,185
San Francisco de Malabon	1,690	8,450
	Total	84,495 inhabitants

The capital of the province of Cavite was named thus be-

cause it forms a hook called *cauit* in Tagalog; other persons call it *Tangvay* which means a cape which juts out into the sea. It has a very well-fortified fortress, and located there is the residence of the governor of the province; it is situated several leagues from Manila, in the southern part of the bay and forms into a loop from which it has taken its name. Loaded with gold and silver returning from New Spain, galleons used to anchor here. In Cavite is found the naval dockyard where armed ships of the colony were built and from which came the frigate *San Fernando* and the brig *Realista;* but for a long time now this dockyard has fallen from its former splendor. Also to be noted there are the church, the barracks, a convent and a hospital; its garrison is composed of an infantry batallion, an artillery picket and marines in the service of *faluas* or launches of the colony. Recently a factory of cigars has been established there which will add a lot to the pueblo's commercial importance. In this port ships seek shelter during bad weather; houses in the city are almost all built of stone, which fact, added to the sandy terrain on which they are built, considerably increases the heat; convalescents of Manila go to Cavite to complete their recovery. A pleasant breeze diffuses a sweet freshness morning and evening.

The province of Cavite is the only one in the whole of the Philippines where one can obtain some vine grapes, a fact to be attributed to its sandy soil; moreover, attempts to plant this vine in the other parts of the archipelago have remained unsuccessful.

The territory of this province being all plains, the rivers, as one might expect, are of little importance; it is not too rich, but could be much richer if the inhabitants wished to work; but in general they are carefree and lazy; the result is that Cavite provides for criminal justice more criminals than any of the other provinces; on the other hand, the facility of connections procures for them a thousand means of escaping prosecution by the law, and all the efforts of the government have not yet succeeded in removing this sore.

Aside from the port of Cavite, in this province there is still that of Limbones, situated at the entrance of the bay, and the bay of Canacao, where there are 3 to 4 leagues of water. The mountains called *Picos de Loro* are notable and at a distance can be distinguished from the sea; situated south of the entrance of the bay, it is in their direction that navigators head in order to find the pass.

Rice, sugar, indigo and coffee are the principal products of the province of Cavite and the articles of its trade. The coffee of Tierra Alta and that of the environs of the pueblo of Silang are of a remarkable quality; they are considered superior to that of Moka. There is trade in livestock, such as cow, sheep, and pigs, and fishing is one of the main resources of the inhabitants.

Cavite produces a great quantity of *multicaule* mulberry trees, especially in the environs of Paranaque. It is from there that we get cuttings used for our plantations in Sampaloc, from which we sent fine samples to the King's garden in Paris, preserved without sprinkling, and in a small volume by a new method. It was only upon our return to France, four years after having sent them, that we learned our cuttings had arrived in good condition. As for the method alluded to, we believe it could be useful to make it known here, because it can be applied to many plants which up to now it has not been possible to send to Europe except at great expense in water and transportation costs; it consists of inserting a bundle of cuttings in a fragment of banana trunk, perforated in its center down to the roots, and into it is placed a little plant soil that is very light. The idea occurred to us because we had noticed that even when exposed to the sun, the banana trunk conserved its humidity for more than six months. Through this means one could send at little cost, the most interesting plants from distant countries.

In this province are also cultivated various kinds of vegetables, *ajonjoli,* wheat and sent to Manila, and together with a great variety of fruits, especially mangoes, dates, pineapples, watermelons, oranges and lemons.

The pastry of Cavite enjoys a merited reputation, notably that which is called *Caña* bread; they also make excellent preserve there.

The festivals celebrated there every year used to attract a great part of the population of Manila; but they are less attended today.

PROVINCE OF LAGUNA

The boundaries of the province of Laguna are Tondo and Nueva Ecija to the north; to the south the provinces of

Batangas and Tayabas; to the southeast and the east the Pacific Ocean and to the west the province of Cavite. The lake of Bay, from which the province derives its name, occupies almost as much space as the land.

This province is rich through its products as well as its trade; its lake is perpetually furrowed by boats which enter and come from big rivers with which it is connected. This lake is one of the principal sources of its prosperity; for as can be seen above, it gives rise to the Pasig River which washes the walls of Manila and flows into the bay.

In the province of Laguna, mountains and plains alternate and give it the most admirable variety; the vegetation is magnificent and luxuriantly rich; picturesque sites, delightful views strike one's gaze everywhere, but it is most of all sailing down the lake during the fine season that offers beauties perhaps not found in any other country in the world; beauties still enhanced by the singularity of the things to be encountered at each step. The foreigners who arrive in Manila usually hasten to ask the governor for permission to make this excursion; for they are not allowed to go inland without it. On this occasion we will note that no foreigner can take up residence or even stay in Manila without a permit issued by the monarch himself. However those who present themselves in Manila without knowledge of this practice obtain quite easily from the governor a temporary permission; moreover recent decrees have decided that all national or foreign persons whose trade or profession would be considered useful to the colony could settle here freely; but in spite of this, the old practice is still observed.

Laguna is one of the most populated provinces in the Philippines, and without question its population is the most beautiful in the archipelago; there are certain villages among those along the banks of the lake where it would be difficult to find an ugly face; this circumstance is attributed to its nearness to the capital. Although one of the smallest provinces in the island of Luzon, it is rich and its inhabitants industrious; it occupies what is called in the country the elbow bend formed by this island; its immense lake is at equal distance on one side from the Pacific Ocean and on the other from the China Sea, through the bay: it therefore commands very important positions. Its pueblos number thirty-three namely:

Pagsanjan.	933 tributes	4,665 inhabitants
Lumbang.	1,121	5,605
Loñgos	337	1,685

San Antonio	295	1,475
Paete	661	3,305
Paquil	367	1,835
Pañgil	578	2,890
Siniloan	1,157	5,785
Mabitac	342	1,710
Santa Maria	223	1,115
Santa Cruz	1,691	8,455
Pila	1,000	5,000
Calauan	399 ½	1,998
Bay	445	2,225
Los Baños	320	1,600
Calamba	905	4,525
Cabuyao	1,152	5,760
Santa Rosa	1,058	5,290
Biñan	1,707 ½	8,537
San Pedro Ternusan	597 ½	2,988
Jalajala	254 ½	1,272
San Diego	178 ½	893
Pililla	478 ½	2,392
Tanay	953	4,765
Baras	293	1,465
Morong	1,327	6,635
Binañgonan	1,174	5,870
Angono	235 ½	1,178
Cavinti	676	3,380
Majayjay	2,545	12,725
Lilio	1,356	6,780
Nagcarlang	1,822	9,110
Magdalena	948	4,740
	Total	167,653 inhab

The *alcalde mayor* of Laguna resides in Pagsanjan, a pueblo not too distant from Manila, from which one goes in a short time to the capital by going down the river on which it is situated; everywhere roads are bad and connections very difficult at all times for horse vehicles. The streets of Pagsanjan are perfectly straight, and many of its houses are of stone and roofed with tiles; others are only of nipa but most are built of wood and nipa: in this pueblo everything breathes ease. Its inhabitants are for the most part mestizos who own and cultivate the neighboring lands with care; they are also the ones who deal in almost all the trade in the market of Santa Cruz, which is open once a week. This is a pueblo located one league from Pagsanjan: it has a church and a convent, for one is rarely found without the other; its royal

house (*casa real*) is well built; this is what they call the house inhabited by the mayor and it is often the only one built of stone in the pueblo; moreover it is easily recognized by the sentry standing at the door, the mayor having a guard of twenty to twenty-five men taken from among natives of the region: in the royal house foreigners almost always receive that hospitable welcome, a distinctive characteristic of Spanish generosity. The mayor of Laguna, Don Prudencio Santos, a very distinguished man who governed this beautiful province for twelve years, is known by all travellers who go to the lake; his graciousness, the nobility of his manners have made him cherished by those under his jurisdiction as well as all who have had relations with him. We will always remember with pleasure the happy moments we spent in his house, during the trip we made with Mr. Adolphe Barrot, then consul of France to the Philippines. How we would love to retrace here the interesting excursions we indulged in; the hunting trips we made in this province and most of the very piquant shipwreck we underwent in a picturesque site, or the river of Bumbañgan on which we sailed, all by itself between two mountain walls separated no doubt by some terrestrial revolution, since they look like two symmetrical walls covered with vegetation and whose century-old trees are the abodes of countless monkeys, and of the magnificent *calao* which loves to perch on the tree tops.

From the center itself of the pueblo of Pagsanjan gushes forth a well of ferruginous water and on the other side of the river is found a thermal spring: there a reservoir of 6 to 8 square feet is covered by a little cottage; a trickle of warm of about 4 inches diameter pours into this big tub the amount of water that is needed and kept there by closing the outer connections. This spring enjoys a great reputation for curing a great number of diseases; a crowd of people go there every year for that purpose: convalescents from the military hospital are sent there. In one of the walks we made from Pagsanjan to the banks of the lake, we visited a hydrosulfuric spring, near the cape called *Quinagrupagan*. The Indios gave this water the name of *mabajon tubic*, stinking water.

The air is very healthy in the whole province, and in the open country the thermometer goes down sometimes to 18° Reaumur. The rainy season is very bad there since the rivers overflow and the lake itself contributes in making the floods greater, because although rather many, its outlets to the sea through the Pasig River are more and more obstructed from day to day by the sand accumulated at their openings.

A single river issues from the lake of Bay, and it is difficult to understand that it suffices for ridding the lake of the overflow brought to it by all rivers and streams flowing into it; it is true that its surface is so wide that a considerable quantity of water evaporates during the dry season: but this single river, the Pasig, is at the same time full of charm and majesty; its verdant banks are strewn with native huts, interspersed with *calinderias*, small shops where the Indio goes to relax and refresh himself under the shade of clusters of magnificent bamboos whose tops hang down in gracious plumes. The farther one goes along the river banks, elegant country houses and numerous stores, various warehouses announce that the capital is near.

The course of the Pasig is about 6 leagues; it goes out through six mouths of the lake and before arriving at the sea, it receives on the one hand, several tributaries whereas on the other hand, several branches separate from it. One of the most important of the latter leaves it at the level of Pandacan and flows into the bay of Paranaque, almost facing Cavite. It protects Manila from the southeast side, the city being defended on the east by the bay, on the north by the Pasig itself, and on the west by forts.

Pasig River is one of the most abundant in fish in the island of Luzon, and the fish that the river nourishes is excellent; a great quantity of river creatures are obtained from it for fattening ducks raised in Paleros. In general, this river is deep and it would be easy to make it navigable even for big ships if the bridge joining the fort to the commercial part of the city did not prevent them from passing; its bar is about 16 feet deep and at present they are busy digging it by means of a boat carrying a steam machine for this purpose. As for the outlets of the lake they also have bars above which there is very little water; but nothing would be easier than to open a passage sufficient for steam boats which would not draw much water and by this means the bay would be constantly linked with the lake and the whole province.

To be noted among the rivers flowing into the lake, are Binan, Santa Rosa, Santa Cruz, Bumbangan, Baras, and Tanay rivers which are the most useful for trade. There are persons who claim that the Binañgonan of Lampong, a very extensive river which flows into the Pacific Ocean near the pueblo of the same name, also comes out of the lake of Bay. If this were so, the South Sea would be con-

nected with the China Sea across the island of Luzon; but other persons claim, on the contrary, that this river has its source in the province of Nueva Ecija.

The water of the lake of Bay, which is also called the sea of Bay because of its large area, a name justified by hurricanes frequent at certain periods, is sweet and potable. The circumference of the lake is irregular, and there is no agreement as to its area. Its widest diameter is 15 to 18 leagues and its average depth is from 15 to 16 fathoms; but while there are places where there is no bottom, there are others where there is only very little water. We experienced one day a terrible hurricane and we were convinced that there are as many dangers there as in the China Sea: large trees were uprooted, buffalos dragged by waves and many boats, even some *praos*, which are very large, were destroyed. The surface of the lake of Bay is strewn with several small islands, among which we will cite that of Talim, about 8 miles long from north to south, and 4 miles wide from east to west. It is located almost in the middle of the lake and southwest of the mouth of the Pasig; to the north it forms the strait of Quinabutasan, through which one passes to go to the residence of Jalajala today belonging to Messieurs Vidie who bought it from M. de la Gironniere, French like themselves. The colony owes great gratitude to these gentlemen for the impetus they gave to the building of abodes. Coming from Santa Cruz going to that residence, one passes between the cape of Jalajala and the island: another strait, about 2 leagues wide, is formed by the cape of Jalajala and the coast of Pila. It leads to what is called the *Rinconada* (corner) of Siniloan, which must not be confused with the *Rinconada* of Morong, the name of a pueblo in the vicinity.

The environs of the lake are very rich in game of all kinds and the lake itself is covered with wild ducks. The property of Messieurs Vidie which in a way can be seen as a model farm, contains woods where stag and boar can be hunted; to be encountered on all sides are horses and cattle which the proprietors sell to the merchants of Manila. The lake is very abundant in fish and provides daily the markets of Manila with fish; its banks are inhabited by crocodiles among whose number very large ones are found, like the one which caught and killed Mr. de la Gironniere, the intrepid resident of Jalajala; it is particularly in the strait of Quinabutasan that they are most numerous. Moreover crocodiles are not the only harmful animals to be met in the lake: it is infested with canoes manned by robbers.

The island of Talim is inhabited by a species of bats of enormous size.

In the island of Caimans, thus called because of the great number of these reptiles found there, there is a deep lake which was no doubt formerly the crater of a volcano: this island, situated near Los Baños, is very small.

To be noted among the boats sailing the lake are the *bancas*, canoes of different sizes, made like those of Manila from a single piece of very light wood. Every morning the smallest ones bring fish to the capital where they arrive with such speed that they seem to fly on the water; others bring fodder and fruits, notably enormous bunches of bananas; other bancas, called *de Pasig*, because they take shelter in that pueblo, are used for crossing the lake: they are covered with a kind of very light roof called *cayan*, made of bamboos and are paddled by four men under the guidance of a skipper seated behind. Two enormous bamboos are attached to the two sides and prevent them from sinking in the water. It is hard to believe that foreigners dare to embark on these narrow and frail dinghies, so different from everything they have seen so far, to go on a sometimes very dangerous journey; it must not be forgotten, however, that although full of water, they can not founder. How many times, entrusting ourselves to the probity of some Indios known to us, did we not plunge in the darkest night into that immense sea of Bay, to go where the sacred duties of our profession called us!

There are *bancas* a little bigger than those ones, which with the aid of a bamboo pole can hoist a little sail: the help lent by the latter relieves the native paddlers, who nevertheless have never been heard to complain of fatigue. A little tobacco and some *buyos* are enough for them; for even they do not have rice, they nonetheless row the whole day. The *guilalos* are large *bancas*, often very elegantly painted, belonging to private persons, and of which the largest part is occupied by a kind of narrow room, perfectly enclosed by sliding panels, known in Manila by the name of *conchas* because the glass squares are replaced by very light and almost transparent shells: they move by means of sails and oars. *Cascos* are even bigger sailboats with a load of 10 to 20 tons. They are still found in all lakes and rivers of the Philippines. The *cascos* of the lake of Bay are used for bringing to Manila various goods sent there by pueblos of the province and, among others, spirits distilled from coconut for the government. But the most remarkable boats which do not go

out of the lake at all because when loaded they draw too much water to be able to pass through the bars, are those called *paraos*, veritable ships peculiar to the country, whose dimensions are those of the largest brigs, these transport goods and passengers going every week from Manila to the market of Santa Cruz. One could not imagine anything more picturesque than the sight of these big boats, whose masts rise to a considerable height and support, each one, a sail of colossal dimension, made of dry palm leaves. By examining at close range these boats, one can form an idea of the natural talent of the Indios and of the resources they possessed before the conquest of the Philippines by the Spaniards. Nothing in them resembles what one usually sees in Europe. The form of these vessels are somewhat related to that of Chinese sampans. The gear is made of abaca; the anchors, which have only one hook, are indestructible; they are supported by cables made of black fibers of the palm tree known in Manila by the name of *cabonegro*. These cables replace our steel chains and resist much better the continual action of water, which have no effect at all on them. At first sight one would think they were made of horse-hair. Most of the sails which are part of the ship's structure are made of wood and are often replaced by artistically braided rattan twine. Two kinds of seats are reserved for the different passengers who embark on these ships. The most expensive are those of a kind of poor-deck divided into two rooms closed by *conchas* Each traveller must provide himself in advance with everything he will need during the journey. Very often we used to take pleasure in observing what was happening in the second class, that is to say, in a large square room situated on the deck, where the Indios, mestizos and even Chinese live mingled with each other, some spending day and night playing, others sleeping on their hammocks hung from the ceiling, still others cooking rice and *sinigan*. Not the least sound is heard, not the least dispute arises between individuals with rival interests aiming for the same goal, and that although the passage sometimes lasts several days! We must admit that this behavior seemed admirable to us. From the two sides of these vessels extend two sorts of floating appendages, at the end of which are attached long and thick bamboos, forming thus two long squares which serve to support this enormous mass on the water, rendering it safer but also more difficult to maneuver.

Goods are placed, some in the hold, which is not too deep, others near these wings or *batangas* which we have just mentioned. There they place livestock, fowl, coconuts, bananas and other fruits as well as the *tinajas* of coconut oil. In the interior is placed rice, coffee and other commodities

of the province in sacks braided out of buri leaves. The hull of the ship is neither coated with copper, nor tarred, but is smeared with a kind of native mastic, white and impermeable, called *gala gala*. The sail, which is hoisted as soon as passengers, arriving in their bancas have mounted on board, is lowered only at the end of the voyage; consequently when the weather turns bad, the ship is often disabled.

The province of Laguna is very hilly. Above Siniloan are the mountains of Cabooan and Darrastan; south of Pila are those of San Pablo, Lilio, Nagcarlang and Mount Majayjay which borders upon the province of Tayabas: the Cavinti mountains are situated northwest and southwest of Pagsanjan. All these mountains are crowned with thick forest and inhabited by a crowd of animals. Nowhere are so many birds to be found. In vain would we seek to share with our readers the delightful sensations we felt while crossing this admirable country to go to the coasts of the Pacific Ocean. Reaching almost the summit of the mountains, one suddenly finds oneself sometimes in a picturesque valley, sometimes on a lush plain covered with aromatic herbs which scent from afar the air which one breathes. A sweet reverie takes hold of the spirit involuntarily; but in vain would one prolong it, surrounding objects interrupting it ceaselessly in spite of oneself. Here it is the hummingbird sings while it flies to nest in the calyx of flowers to suck the nectar honey; there it is the fleeing doe or the peacock pursued by the buffalo, farther the forest pig wakes up, frightened by the sound of our steps and leaps quickly in front of us. It was not only animated nature which prevented us from staying too long absorbed in our reflections, it was bamboo bridges audaciously hung by the industrious hands of natives; it was magnificent scenery presenting itself to us at each step as we moved on; the most striking is perhaps that of the vast lake of Bay, spreading below at our feet with its banks covered with fertile and numerous villages.

The lands of this province are in general well cultivated, and it is mainly the coconut tree on which the inhabitants lavish their care. We will take advantage of this occasion, on the subject of this palm tree, to go into some interesting details. It will merit this attention because the tree and its fruits are of inestimable usefulness, through the great number of its different uses.

Without being placed in the soil, but only in a cool place, the coconut starts to show the first traces of germination at the end of four or five months. Inside the nut and on

its upper part, there is formed a kind of apple, called by the Indios *tumbum*. There the shoot breaks its way out, and this coconut, separated from the tree and left to itself, does not take long in producing a stalk one foot high: then it is planted; it continues to rise and at the end of ten or fifteen years it bears fruits. As soon as it starts to produce fruits, one can draw from it the sap called *tuba,* from which is made brandy, wine and coconut vinegar. For this purpose, at a certain time of the year, cuts are made on trunks that are supposed to bear fruits, and beneath them is hung a bamboo cylinder called *bonbon*, for receiving the sap or *tuba,* which men trained for that process, collect two times per day by climbing to the top of the tree.

Then these men, alone or in a small number, climb the coconut tree with the aid of natural trunk notches; if, the coconuts are many, they are joined to each other through bamboos and the gatherers pour into the large bamboo which they carry on their back the *tuba* that they find. Thus collected, this liquid is left to ferment and then distilled, and the wine as well as the brandy drawn from it must be sold exclusively to the government. After having received delivery of the liquid in Manila, the administration distributes it to various offices *(estanquillos)* in the provinces. Moreover this concerns only Luzonia; for in the Bisaya, the sale of this product as well as that of tobacco, is free; but to all appearances, both will not take long in being subject to duties.

Let us continue enumerating the different uses the Indios make of the coconut tree. Eaten fresh, the nut provides them with a delicious food: the water it contains is refreshing, diuretic and very good for dysentery, a disease for which our compatriot Dr. Genu has administered often with success; squeezed, the meat of the nut yields oil; the trunk is used in the construction of houses and the leaves for their roofs: a part of these same leaves is woven and made into clothing impermeable to the strongest rain.

When the coconut is dry, its water acquires a more decidedly laxative property, and it is also then that from the meat is extracted oil for fuel, a very important export article. A great quantity of this is manufactured by cooking in the village of Santa Cruz. In the Bisaya, maceration of the nut in the sun provides oil known by the name *caracoas.* The Indio does not limit himself to eating the coconut raw, he makes jams and sweets with it and mixes it with his rice. With the shell he makes vases of all kinds, large and small spoons, molds for molding the *dulces* or jams which the

Indios call *panocha* and which is consumed in such an enormous quantity in the Philippines. After having munched a little of these sweets at the end of their meal, they melt some of it in water to drink; for they do not use wine while eating. The solid part of the coconut when burnt yields a very good vegetable polish. With the green coconut, called *muda*, a decoction is made which fixes the black color of cloths.

On the outside the nut is covered by filaments called by the natives *bonote*, from which cordage is made that lasts better than that from abaca and does not decay in the rain like the latter; it is even more solid than that made in Europe from hemp. The oakum with which it is made is used for caulking ships; the Indios also make some kind of impermeable coats and pants from it. Nothing is stranger than to see them thus clothed, with their heads covered with the large hat to which they have given the name of *salacot*. They recall to mind completely the figure of Robinson Crusoe in his island. (See the atlas.)

As we have said above, like the *nipa*, the leaves can be used to roof the houses; brooms are made from its fibers and the latter can replace rattan in every case where lasting quality is not necessary. The trunk of the coconut tree is used as fuel and the Indios even use them as pillars for their houses; finally, as every part of this tree has its use, even the root is used as medicine and a remedy against dysentery.

A lot of indigo is manufactured in the province of Laguna: the banks of the rivers of Bumbungan are covered with indigo plantations; vats placed at the entrance of the villages indicate the places where this manufacture is made. The indigo of Laguna enjoys a great reputation. Sugar is also very abundant in the province, where they also cultivate padi, cacao, *bonga*, wheat, cotton, abaca, but in less quantity. Mongo is a kind of pea which is preserved dry. The forests provide woods of all kinds, some of which are used for making *bancas*.

Other articles manufactured in the province are buri hats, which although less good and less beautiful than those of Baliuat, are nonetheless very solid; precious mats, stockings, of which those of Binangonan are famous in Manila. The beautiful mats of Morong are highly esteemed. Paete is a charming village situated on the western bank of the lake, like the surrounding villages: it is really surprising to

see how these Indios, with the small number of tools at their disposal, can achieve such beautiful results. We will not leave the village of Paete without noting that there, like in Paquil and Pangil, the prettiest native women in the province are found; they rival those of Pampanga.

In the property of Jalajala, we encountered unequivocal traces of the existence of iron; we have brought back some samples. The other minerals of the province are copper, gypsum, alum and sulfur.

Apart from the habitation of Jalajala, which we have already talked about, there is still to be noted that of Calauan, belonging to Mr. Inigo, and that of Calamba which belongs to the religious order of Saint Dominic. Don Domingo Rojas, a rich businessman, owns in this province a factory for cannon powder.

CHAPTER XIII

CONTINUATION OF THE GEOGRAPHY

OF THE PROVINCES

Batangas. — Tayabas. — Camarines-Norte. — Camarines-Sur. — Albay.

PROVINCE OF BATANGAS

Today called Balayan or Taal, this province was formerly called Comintang; it is bounded on the north by Laguna and by the province of Cavite, on the east by the province of Tayabas, on the west by the China Sea and on the south by the Mindoro Strait. It is particularly noted for the graciousness and kindness of its inhabitants, their pleasing ways and beautiful physiognomy. They like music and dancing, and are devoted to poetry: to them are due the first songs, called by the name, *comintangs*. The jurisdiction of this province extends over fourteen pueblos, namely:

Batangas	3,467 tributes	17,380 inhab.
Bauan	4,759	23,795
Taal	6,524	32,620
Calaca	723	3,615
Balayan	3,580	17,900
Lian	450	2,250
Nasugbu	575	2,875
San Jose	2,057	10,285
Lipa	3,468	17,340
Tanauan	2,073	10,360
Santo Tomas	1,100	5,500
San Pablo.	3,449½	17,248
Rosario	2,650	13,250
Ibaan	1,304	6,520
	Total	180,938 inhab.

The capital of this province is Batangas, sea-port situated in the bay of that name and on the strait of Mindoro. This city was founded in 1581; it is big, built very regularly; its streets are wide, its royal house, residence of the *alcalde mayor*, and several private houses are beautiful; it is situated on the left bank of the Calumpang River. It may become very important one day through its location, because the Mindoro Strait serves as passage for a great number of ships

which come and go between the well-frequented straits of Basilan and San Bernardino.

The rather uneven terrain of this province is volcanic; the air inhaled there is healthful; its produce are wheat, rice excellent coffee, indigo, corn, some pepper, very good cotton, vegetables and fruits, cacao, wild nutmeg. Its fields are dotted with flowers around which flit countless hummingbirds and bees which yield honey aplenty. Interrupted breezes blowing in this uneven terrain bring to travelers the sweet scents of a throng of aromatic plants, among which mint can be distinguished. Pasture lands in the province are very good; they nourish fine droves of cattle and horses.

Roads in Batangas are passable only in fine weather. We passed them during the rainy season and though mounted on a rather strong buffalo, there was a moment when we were almost engulfed by mud, both we and our mount. Moreover the region is one of the most picturesque. The plateaus one discovers by going from the lakeshores to Batangas are very astonishing and alternate with deep valleys where light hardly penetrates through towering trees and bamboos whose rustling reverberates afar, mingled with cries of monkeys and the morning voice of the *calao*, a wild concert, the only sound heard in these vast solitudes. Often too, the road is crossed by torrents which rain transforms into formidable rivers, while during the dry season they merely look like thin threads of water.

The cool weather which generally obtains in these countrysides is conducive to wheat culture and envigorates the growth of rice; often one feels as if transported by magic to Spain in the rich plains of the kingdom of Valencia.

The principal rivers and streams irrigating this province are those of Baytigbug, Obispo, Gemil, Dacan, Caon, Bonbon; the last one issues from the lake of that name and flows into the bay of Balayan, after a course of 10 miles. This river abounds in delicious-tasting fishes: here one catches among others *sabalo*, a kind of salmon which is also found in the lake. Fishing is done in a very particular way: at a certain period of the year, the natives build large bamboo dams *(estacadas)* in the river. Rapidly descending the current, the fish head towards these barriers, and to clear them, jump and fall on an esplanade also made of bamboo placed above the water level; the fishermen, lying in wait, come to kill them with stick blows; the catch is so abundant that one fish weighing 5-6 pounds sells for only 2 *real* or 25 sous in the neighboring village.

The rivers of Mañguiano, Jagonoy, Santa Rita and Calumpang flow into the bay of Batangas, where ships find shelter and good anchorage, because it is protected by mountains of the province of Calumpang and by those in the cape of Matorot, called the Banoy mountains. The mouths of Rosario and Calampic Rivers, near the cape of Lobo, also offer good anchorage, but are less safe than the former.

The lake of Taal or *Bonbon* is found in the province of Batangas, several leagues from the bay of Balayan with which it is connected through the river we spoke about. It is very deep and very abundant in fish; but the most noteworthy thing about it is a little island located in its center, in the middle of which is sunk the crater of an old still active volcano whose smoke is seen from very far. At the bottom of this crater, in the middle of several blazing apertures, is another little lake whose waters, analyzed by the chemist Lopez, were found to be composed of sulfuric acid. This same scientist, having descended the crater, assured us that he found an enormous regular block of iron sulfate, other less large ones and a lot of pumice stones. This lake is so large and so deep that long-boats could navigate it, and it flows along a smooth terrain wide enough for a carriage to drive along; this lake has no connection whatever with the great outer lake.

Batangas is subject to earthquakes which have sometimes destroyed several villages. The eruption of 1754 emitted ashes as far as Manila; there is no doubt that Taal lake owes its existence to one of these convulsions of nature.

The mountains of this province, generally quite high, present mainly four peaks more remarkable than the others. These are Batutao, situated west of Taal Lake; Malaraya, east of the same lake; Janaojanao and Lobo, near the cape of the name: from their summits one can see the China Sea. Vegetation on these mountains, very lush on the west side, is almost non-existent on the opposite side; these mountains provide wood for building and cabinet-making and sandalwood; they contain mines of iron said to be of a quality equal to that of Angat, of which we spoke in describing the province of Bulacan; finally in the villages of Banan and Casaysay, traces proclaim the existence of a gold mine exploited earlier.

These solitary places are inhabited by buffaloes, stags and wild boars, monkeys, porcupines, wild pigs, pigeons, turtles and birds of all kinds.

Trade in the province of Batangas consists principally of the products we have already enumerated, as well as of wheat which is brought to the market of Manila, of a large amount of rice, of livestock and particularly cattle whose meat, thanks to good pastures, can stand comparison with that of European animals. The country feeds many horses which are so used to traversing mountains and bad road that they render the greatest service to the inhabitants: you can not imagine with what security you travel, mounted on one of these horses, on the most detestable roads; they carry you without your having to direct them, and if they slip, they break their fall by bending their knees like mountain goats; if in an unusual case they fall, they prevent any accident to the rider by keeping a straight posture.

Industry in this province is limited to spinning cotton and abaca, which is produced here, to making cloths from them for its own inhabitants, and exporting the surplus to the neighboring provinces; there are also cow and buffalo hides which are sent to Manila. Fishing is one of the main resources of the inhabitants of Batangas, and the one from which they draw the most benefits.

Batangueños are affable and delightful, and these traits can be seen in their physiognomy which matches the beauty of the region they inhabit and the sweetness of the air one breathes there.

The island of Maricaban, situated in the middle of Mindoro Strait, a little distance from the cape of Calumpang, as well as the little neighboring islets are dependencies of this province; it is sadly famous for the tragic end of one of the first governors of the Philippine islands, Gomez Perez Dasmarinas, who was assassinated while leaving for an expedition against Ternate, in October 1593, by the Chinese who were rowing in his boat. Between this island and Puerto Galera pass most of the ships which, arriving through San Bernardino Strait during the northeast monsoon, reconnoiter Santiago Cape in order to proceed either to Manila Bay or to the Chinese coasts.

THE PROVINCE OF TAYABAS

The province of Tayabas, whose *alcalde mayor* also carries the title of governor, is situated southeast of

Manila; it is bounded on the north by Lampon or Lamon Bay, in the Pacific Ocean and the province of Camarines; on the east by the same province of Camarines, on the south by Mindoro Sea and on the west by the provinces of Laguna and Batangas. The part of the coast washed by the Pacific Ocean is called by the natives as well as the Spaniards, *Contra-Costa*. In Lamon Bay are found the two small islands of Alavate and Cabalate, inhibited by wild tribes, some of whom maintain relations with the province they belong to, as well as several other small islands situated in Mindoro Sea.

This province contain the following seventeen pueblos:

Tayabas	4,283½ tributes	21,418 inhab.
Lucban	2,829½	14,147
Saryaya	1,722½	8,614
Tiaon	692	3,460
Dolores	450	2,250
Mauban	1,323	6,615
Atimonan	1,176	5,880
Gumaca	1,848	9,240
Pagbilao	496	2,480
Pitogo	276	1,380
Macalelon	155	775
Catanauan	450	2,250
Mulanay	305	1,525
Obuyon	265	1,325
Calauag	63	315
Apad	63	315
Guinayangan	212	1,060
	Total.	83,049 inhab.

Tayabas, capital of the province, is a large city, constructed in the middle of lands and 3/4 of a league away from the river of the same name; its streets are wide, perfectly straight, clean and all well-paved. Aqueducts distribute water throughout the whole pueblo; many of its houses are made of stone, and there are a great number of shops similar to those of Binondo, and where the same kind of merchandise are sold. This city was the theater of the revolt in 1841 which cost the lives of a great number of Indios; the leader of the revolt, who made the simple people believe he was inspired by Saint Joseph, was captured on the banks of Saryaya River.

The people of Tayabas are very hospitable; they are partly composed of well-to-do Chinese mestizos. Morning

and evening one meets in the streets a crowd of young girls going to the wells that flow in the city to fill with water the bamboos they carry in their arms, like a soldier carries his gun. These bamboos, 8 to 10 feet long, and the way they are carried, give this populace a very particular aspect, also found in Lucban and Mauban where this system of wells is adopted as in Tayabas. In the cool of the evening, all the inhabitants take a walk for a breath of pure air: if then after the *Angelus* a priest happens to pass, everybody hastens to kiss his hand and kneels to receive his blessing; for in their eyes every ecclesiastic is at once a master and a friend.

In general this region is very low and very humid; it rains here a great part of the year, and the villages, built at the foot of high mountains, are almost constantly saturated with humidity; many diseases result from this, particularly persistent diarrheas, intermittent fevers and the disease known as *paperas:* the greatest precautions are necessary to protect oneself from these inconveniences. Even during the dry season dew is extremely abundant and sufficiently waters the vegetation in any weather.

Very numerous, the brooks become torrents in the rainy season. Aside from Tayabas River, there is Biñan River which flows into the sea at the northern end of Ragay Gulf, and Talolon River with its opening on the east side; so that in the rainy season, the Pacific Ocean could easily communicate with this gulf.

From north to south this province is traversed by a chain of mountains extending to the neighboring provinces. These mountains, some of which are claimed to be volcano craters, are covered with timber of all kinds. Game could be very abundant there, but the inhabitants have no taste for it; they let the denizens of the forest live and die in perfect tranquility. Bees deposit there delicious honey; the *labuyo* or wild cock, though smaller than the domestic cock, is very brave in combat; the Indios, knowing their value, trap them in nets called *batin*: a domestic cock serves as bait; they tease it, and the brave champion takes up the challenge and falls into the net. If it is young, they train it and often it wins the prize; if it is too old, it wastes away and dies of loneliness. Compared to the domestic cock, it has a smaller body, as we have said, but longer; the beak is thin, longer and sharper, the feet are small but strong, the spurs very sharp and very long.

On this occasion we note that the name *labuyo*, by which the natives designate this fowl, is purely Indian, the same as those of *tupa* for sheep; *cambin* for goat; *usa* for stag; *aso* for dog; which seems to indicate that these different animals are indigenous to the country, whereas the horse and the cow, which are not, have kept their Spanish names.

The province of Tayabas does not enjoy as much importance as it should, its agriculture and trade having been paralyzed by Moro incursions which have given rise to the construction of a great number of little forts, along the coasts of Mauban lake. On the voyage we made to this province, we visited with great interest vast coffee and cacao plantations established by M. Pinon along the bay and the most picturesque site in the environs of Mauban. The government encouraged his efforts by granting him a subsidy of 35,000 francs. M. Pinon informed us that the island of Alavate is with gold and that the very peaceful inhabitants sometimes came to work on his plantation.

In this province objects of trade are timber of all kinds, rice, wax, tar, *balate* and cattle cows; the horses of Tian are very famous. Trade in these animals are in the hands of a rich mestizo.

As for that which most specially constitutes the manufacturing industry, the mats of Gumaca and Atimonan are the most noteworthy: we saw some which were as fine as cotton cloth; they are lined, and very much in demand in Manila, because they are very soft and very fresh to sleep on. Mauban manufactures *nipis* cloth in great quantity, as well as very course *guinaras;* there is at least one loom in each house: that is why this pueblo is rather affluent. We visited it with interest and received the most cordial hospitality from Father Manuel Benitos; for as we have already mentioned, convents in the villages are veritable inns where voyagers are received with the greatest generosity: their table is always abundantly provided with rich or frugal fare. A welcome so full of candor and cordiality almost always inspires in us the most agreeable thoughts and a sincere admiration for these humble men who, at such a great distance from their country, devote their lives to the happiness of the people and to perpetual acts of kindness.

In the rest of the province, they manufacture coarse cloth, and the cotton harvested there is spun and woven for the use of the inhabitants. Even if it is considered poor, it is nevertheless self-sufficient.

THE PROVINCE OF CAMARINES NORTE

This province is situated east of that of Tayabas and northeast of that of Camarines Sur; its northern coast is washed by the Pacific Ocean, and the southern coast, hardly 15 leagues long, extends to the end of Ragay Gulf. Several small islets situated on the northern coast, notably those at the mouth of San Miguel Bay, are under its jurisdiction. It is partly mountainous, but there are also large and fertile plains; for a long time it was harassed by Moros, who today prefer to attack the province of Tayabas; its eleven pueblos are the following:

Daet	2,484 tributes	12,420 inhab.
Talisay	808	4,040
Indang.	1,473	7,365
San Vicente	327	1,635
Labo.	683	3,415
Paracale.	1,394	6,970
Mambulao	1,466	7,330
Capalongan	255	1,275
Sipocot	628	3,140
Lupi	355	1,775
Bagay	257	1,285
		Total 50,650 inhab.

Daet is the capital of the province; it is situated near the small river of the same name, which flows into the Pacific Ocean, and at the entry of San Miguel Bay, facing that of Canton. Some of its houses are made of stone, others of wood and nipa.

In general the territory of this province is even; there are immense plains which are easily flooded and their vapors cause intermittent fevers: nevertheless the months of January and February are very pleasant there. Moreover there are also some mountains in Camarines Norte; such as the Sierra de Bacacay, the Tetas of Palantuna and the mountains of Colassi. The roads are well-cut and the rivers are traversed by bridges, some made of stone and others of bamboo, necessary only during the rainy season; the rest of the time most of these rivers can be crossed on foot.

The plains are very fertile and almost all of them are cultivated. Rivers abound in fish. Malatquit River, which

owes its name to its bottom which is clayey, is 3 or 4 fathoms deep and contains gold dust. The Cabusao River, largest in the province, flows into the San Miguel Bay, after having watered part of the province of Camarines Sur. Other rivers, all flowing into the Pacific Ocean, are of no significance.

In Bacacay Mountain near Paracale, there is a gold mine under exploitation: metal obtained from it is of a rather low grade; it is used to make jewelry worn by rich inhabitants of the province. The Mambulao mine provides gold sand which is washed. Other minerals furnished by this province are iron, lodestone, gem-stones and marble of all kinds.

Rice is one of the main agricultural products of Camarines Norte, which is nevertheless still obliged to get some from the neighboring provinces; but the most important of all is abaca, a kind of wild palm which improves very much upon cultivation. Its fruit is not as fine as the banana fruit; it is sour and of an unpleasant taste; but the tree is cultivated solely for the leaves composing the trunk, as in all exogenous trees. When it has reached maturity, it is felled and cut into strips which are successively passed through a knife blade fixed to a bar. Under this bar the strip is pressed by means of a piece of very heavy wood attached to the bench by a hinge. This is raised and lowered by a piece of very supple bamboo, bent into a circular arc and attached below the bench which communicates by a cord with the large piece of wood compressing the strip. With the help of this pressure repeated several times on the fragment of abaca bark, the parenchyma covering the filaments is removed: this done, the abaca dried, cleaned, sorted and put on the market, and the quantity which cost the cultivator around 1 piastre, sells at 2 piastres in the market of Manila.

In this province they also make cloth of silk and cotton, plain *piñas* and *piñas* blended with silk, and they export gold, shell and *balate*. Called *vicols*, the inhabitants are noted for their good nature; they are so honest that one can sleep there with the doors open. Their hair is long, gathered behind by a kerchief of bright color, red, blue or of several colors, forming a turban: this is the custom in the whole of Bisaya, which is very close to this province. In general they wear blue or *sinamay* shirts.

THE PROVINCE OF CAMARINES SUR

As its name indicates, this province is situated more to the south than the preceding one, between the province of

Camarines Norte and Albay province; on the north it is watered by the Pacific Ocean and on the south by Mindoro Sea: formerly it formed a single province with Camarines Norte; administrative reasons separated them. The name they carry comes from the fact that many sheds made of nipa used to be built there, called *camarines* (little rooms) in Manila.

Much larger than the province which we have just described, it has 36 pueblos, whose names and population are here:

Nueva-Caceres		
Tabuco and Santa Cruz	2,493 tributes	12,465 inhab.
Milaor	1,440	7,200
San Fernando	467	2,335
Minalabag	708	3,540
Bula	288	1,440
Baro	1,011	5,055
Iriga	1,300	6,500
Buji	1,077	5,385
Bato	354	1,770
Libong	419	2,095
Polangui	1,482	7,410
Oas	2,096	10,480
Nabua	1,706	8,530
Ligao	2,672	13,360
Guinobatan	2,547	12,735
Maoraro	237	1,135
Camalig	1,797	8,985
Quipia	402	2,010
Donsol	352	1,760
Canaman	1,179½	5,898
Magarao	1,230½	6,152
Bonbon	771	3,855
Quipayo	317	1,585
Pagatpat	143	715
Calabanga	866	4,330
Camaligan	947	4,735
Libnanan	1,366	6,830
Manguering	122	610
Tinambag	174	870
Siroma	80	400
Goa	479	2,395
Tigaon	248	1,240
Piti	79	395
Batobato	112	560
Pamplona	100	500
Pasaco	159	795
	Total	156,055

The island of Burias, situated a short distance from the southwest side of this province, is subject to its jurisdiction; it was uninhabited for a long time and was used as refuge by the Moros. Nevertheless there are ports there and very good anchorage. Today it is where they send criminals in Manila sentenced to deportation, and in order to populate it, they transported loose women there. Several other small islands situated on the coast are also dependencies of Camarines Sur.

This province is richer than that of the north; it is traversed by mountain chains which run from north to south, along the whole length of the island of Luzon: nevertheless there are also rich plains fertilized by the lakes. Its inhabitants also called *vicols* and speak a language particular to them. Those of the middle class are essentially traders. The lower class like very much to work in the capital where they go to find jobs or to be messengers, like the inhabitants of Galicia in Spain or those of the Auvergne in France: in general they are gentle, obedient and well-intentioned.

The capital of this province is Nueva Caceres, which consists of a single city of a little more than 12,000 inhabitants with the two pueblos of Tabuco and of Santa Cruz. The *alcalde mayor* resides in Santa Cruz, in a beautiful royal house. This city is also the seat of the bishop of the spiritual province of Nueva Caceres; it is rather regularly built, 5 or 6 leagues from the bottom of San Miguel Bay, inclining towards the south: Naga River or Santa Cruz River washes it.

Although low and humid, the province of Camarines Sur enjoys a rather healthy climate; there are mists in the months of September and October; roads are well-cut and passable for vehicles during the dry season.

Naga River is the largest in the province; it is navigable for boats from 150 to 200 tons burden. A river comes out of Lake Bato and receives another river believed to come from the mountains of Albay; farther on it joins a third one coming from Lake Buhy, and there they are known as Naga River. A fourth one, coming from Mount Mangisin, inhabited by Montescos, comes in its turn to swell the Naga. At Ligmanan, a fifth river descending from the unhealthy mountains of Lupi, joins the preceding ones, and all of them together, by the name of Naga or Cabucao flow into San Miguel Bay. If the main branch can carry fairly big ships, its tributaries in turn are navigable for small boats, by means of which one reaches part of the province.

Lake Buhy, situated in the eastern part of Camarines, not far from the frontiers of Albay, is several leagues in circumference; Bato Lake, still larger, is in the southwest; both abound in fish and are great resources for the coastal inhabitants.

Coasts of these provinces offer several anchorages, most of all for small boats which find there good roadsteads and bays where they can take shelter. On the southern coast facing Burias, there is Santao Reef, well-known to seafarers. San Miguel Bay, formed by the Pacific Ocean, is large and beautiful: moreover it is the only noteworthy port owned by the province.

The mountains are inhabited by runaway Negroes, smugglers, Negritos and roaming tribes. Mount Isaco, the highest mountain situated a little north of Lake Buhy, is a still-fuming volcano. Needless to say that on all these mountains are found the same vegetation and animals as in the rest of the archipelago; it is claimed that they also contain gold mines.

In this province rice is cultivated in such great abundance that it is very cheap and is sent to all the neighboring provinces; abaca is also cheap here. Much cacao is brought here where cocoa liquor is made for the government. Its *sinamay* is very famous and they make big business from it, as well as from *guinaras* and other cloths. They maintain close relations with the neighboring provinces of the Bisaya, especially with Iloilo.

THE PROVINCE OF ALBAY

The province of Albay used to be called Ibalon; it constitutes the southern end of the island of Luzon and concludes what we have to say about the part of the archipelago we have designated by the name Luzonia. It starts with the semi-island of Caramuan, which is part of it and follows the eastern side of Luzon with a width of 10 miles, up to the river of Donsol, opposite the island of Ticao; it is bound on the west by the province of Camarines Sur and on the three other sides by the sea. The island of Catanguam, situated east of the semi-island of Caramuan, belongs to its jurisdiction, as well as the islands of Rapurapu, Pingan, San Miguel, Ticao and Masbate, the last two from the southern-side. The most southern cape of this province forms the northern side of the smallest strait of San Bernardino. It

has thirty-seven pueblos in number, as follows:

Albay	2,623 tributes	13,115 inhab.
Cagsana	2,551	12,755
Libog	518	2,590
Bacacay	870	4,350
Malilipot	517	2,585
Tabaco	2,022	10,110
Malinao	1,269	6,345
Tivi	1,043	5,215
Sangay	198	990
San Jose	854	4,270
Lagonoy	776	3,880
Caramuan	292	1,460
Calodbong	334	1,670
Birac	578	2,890
Cabugao	118	590
Bato	487	2,435
Baras	107	535
Viga	505	2,525
Tambongon	68	340
Payo	185	925
Bagamanoc	201	1,005
Pandan	212	1,060
Caramuran	100	500
Manito	151	755
Bacon	1,459	7,245
Gubat	1,492	7,460
Bulusan	1,076	5,380
Magnoc	152	760
Bulan	549	3,745
Juban	372	1,860
Casiguran	749	2,745
Sorsogon	1,176	5,880
Bolaboc	171	855
San Jacinto	330	1,650
Mobo	354	1,770
Balino	133	665
Palanas	157	785
	Total	123,695 inhab.

The capital of the province of Albay is a city of the same name, located near the volcano also called Albay, about 2 miles from a fairly large bay: it is large and built regularly; some of its houses are made of stone; of note are the *casa real*, the church and its convent, the administration of tobacco and wine.

Being fertile and engaging in extensive trade, this province is by consequence rich; the climate there is cool and roads traversing the province are generally good; they can be travelled by vehicles; it owes great improvements to one of its former mayors, Governor Don Jose Maria de Peñaranda.

Albay is subject to great and frequent volcanic eruptions because its mountain is in perpetual agitation; its coasts are irregular and generally bad. Nevertheless, the bay of Albay is fairly safe and that of Sorsogon is much better and larger. The latter is situated on the north-west coast, opposite the islands of Ticao and Burias; on this bay is located the village of the same name where during a certain period they used to build great ships which made voyages to Acapulco; there they had also established roperies, where abaca was used for the riggings of vessels.

Mountains crossing this province are a continuation of the long Cordillera of Luzon; they present two remarkable peaks both of which are volcanic: that of Bulusan is almost completely extinct; the other, that of Albay, of which we have already spoken, serves as beacon light for navigators, being very high. These cordilleras are inhabited l y Igorrotes and Negritos.

The island of Masbate, the biggest of those situated in the south, is almost uninhabited. That of Ticao, where, the port of San Jacinto is found, is separated from the province by a channel. It was from there that galleons of Manila left, going by the Pacific Ocean towards New Spain; it was there where they waited for the monsoon to break out in order to get out of the strait of San Bernardino.

As we had announced when we started to talk about the province of Albay, it is with Albay that we end the description of the part of the archipelago to which we have given the name of Luzonia. We are now going to concern ourselves with the second part, to which we have given the name of Bisaya, given to it by natives of the region, known in the Philippines by the name of Bisayas. The division we made seems all the more rational to us since it is marked not only by the topographical position of the places, but also by the physical character of the peoples inhabiting them, their mores and their language, which are essentially different.

CHAPTER XIV

CONTINUATION OF THE GEOGRAPHY OF PROVINCES

The Bisaya. – Mindoro. – Samar. – Leyte. – The island of Panay. – Its provinces. – Capiz, Iloilo, Antique.

THE BISAYA

We consider it necessary to repeat here that by the name Bisaya we mean all the part of the archipelago of the Philippines outside the island of Luzon, that is to say, the islands known by the name Bisayas or *de los Pintados* (of the painted men), because during the conquest of the Philippines by the Spaniards, the inhabitants painted their bodies in different colors, as is seen in the atlas: this custom still exists among some peoples in the hinterlands.

But it is not only through this custom that inhabitants of the Bisaya are distinguished from those of Luzon; the language they speak is not the same either. If Tagalog, with its various dialects, it is that of Luzon; in the Bisaya they speak Bisaya, which also has its dialects, all of them related to the common tongue. Mores and customs differ no less than the languages. Natives of Luzon are more inclined to farming; those of the Bisaya engage more in fishing, a natural consequence of their location, inhabiting a great number of islands, still wild in the hinterlands and consequently offering more coasts than fallow land; thus it can be said that Bisayas are born sailors. We believe that they can be considered a kind of mixture of the true Indios of Luzon with the Malays. In effect it is to be noted that in their way of dressing, they are closer to the latter; thus the men more generally cover their heads with a handkerchief folded into a turban; sometimes they let their hair grow and gather it in the back like the Malays, which is hardly done by inhabitants of Luzon. In certain provinces, instead of the *tapis*, women wear a kind of clothing which is ordinarily red, called *patadion*, resembling very much the *sarong* of the Malays.

The Bisaya comprises twelve provinces, which from north to south are those of Mindoro, Samar, Leyte, Capiz, Cebu, Iloilo, Antique, Negros island, Caraga, Misamis, Samboanga and Calamianes, to which we will add while describing them, the Marianas islands.

Some of these provinces are composed of a single island, others contain several; finally two islands, those of Panay

and Mindanao, contain several provinces.

PROVINCE OF MINDORO

This province is formed by the large island of Mindoro, that of Marinduque and several other small ones like Cabras, Luban, Ambil and Camelo to the north; the Green Island to the northeast; Maestre de Campo to the east and some others to the south.

The island of Mindoro, one of the largest in the Bisaya, is the residence of the *alcalde mayor* of the province of that name; it is one of the most fertile, but also one of the less cultivated and less known: it is located south of the province of Batangas, from which it is separated by the Mindoro Strait, 12 miles wide. From north to south, that is to say, from Calavite Cape to that of Padam, Mindoro is about 96 miles long, while its largest width from east to west or from the river of Santa Cruz to the Cape of Dumali or Pimalayan, is about 43 miles; its distance from Manila is 21 leagues.

This province contains only seven *pueblos*, namely:

Calapan	558 tributes	2,790 inhab.
Naujan	500	2,500
Irirun	419	2,095
Boac	1,649	8,245
Santa Cruz	1,114	5,570
Gasan	262	1,310
Luban	1,110	5,550
	Total	28,060 inhab.

From the above table one can see that the province of Mindoro is much less populated than the others by reason of its area; but its inhabitants are robust and of strong constitution. They are naturally war-like and fierce, and before the conquest of the archipelago by the Spaniards, they were the terror of neighboring islands; for they lived only on piracy and set to fire all places they landed at. Even later, a large number of them having taken refuge in the mountains, continued to spread terror on the coasts of Luzon, Panay and other surrounding islands.

Calapan, capital of the province, is a small, poor and badly built town situated on the edge of the sea, facing Punta

de Lobo in the province of Batangas; it offers absolutely nothing of note except a very small fortification with two forts. Having no port at all, one lands six leagues to the north, at Puerto Galera: but roads leading there are very difficult; thus the city is connected with its port only by means of launches. Houses in Calapan are almost all roofed with the bark of the palm tree called *cabonegro* which is supposed to last more than a half-century without deteriorating. This custom gives a very particular appearance to this pueblo.

About six leagues south of Calapan, is Naujan, a village situated in a plain at the foot of a mountain and on the banks of a river with its name; its inhabitants engage in agriculture, but they only do so to the extent required by their needs.

Puerto Galera, mentioned above, is a very small village with nothing noteworthy except for its port, a station of *faluas* of the government; the place causes fever and patients go to recover in Batangas in the fine season.

Although very hilly, the province of Mindoro is unusually fertile; it is all covered with trees gathered together in very thick clumps. The peak of Calavite to the north and that of Dumali are of a great elevation. The Duke of Choiseul had a plan of colonizing this island for the French government; but he was refused approval by the Spanish government.

The temperature is very elevated in Mindoro and abundant rains, which fall almost constantly, contribute to making the climate unhealthy. This island is watered by an immense number of rivers, some of which roll gold. That of Naujan is very large; it rises from a lake situated 5 or 6 leagues from the village of that name, in the hinterland. The river and the lake nourish excellent fish. Mindoro also possesses springs of mineral waters which are supposed to be very effective for different diseases.

This province produces a lot of cacao and wild cinnamon; all animals of the rest of the archipelago are found here, and among others a species of flying lizard whose bite is supposedly mortal. It is believed that this province contains mines of gold and copper, and that the latter are immense, extending even under the sea, from the Cape of Calavite to the island of Luban.

Not too industrious through lack of hands, it has no extensive trade either; it has hardly any relations with the province of Batangas, some inhabitants of which go to Mindoro to help cultivate the lands. It would nevertheless be

easy to increase the quantity of rice, cacao, wax, and logwood it produces, whereas, on the contrary rice is sometimes so expensive there that the inhabitants are forced to nourish themselves with various kinds of starches. Such is the starch of the palm-tree called *yruc* by the Indios; its starch is called *yuro*: with it they make bread and is eaten with honey. The *buri* is also very abundant there and yields a lot of starch, and is eaten in place of bread, with game.

Long before the arrival of the Spaniards, Mindoro was in touch with China, and one has seen earlier that General Legaspi was one day forced to set himself as mediator between its inhabitants and the Chinese, when the former wished to pillage a shampan stranded on their coast.

PROVINCE OF SAMAR

This province is more extensive than that of Mindoro and is composed of a large island and some small islands situated in the southeast of the province of Albay. The former is being separated from the island of Leyte only by the extremely narrow strait of San Juanico; it is very probable that the two were formerly a single island.

The island of Samar used to carry the name *Ibabao*. Through its topographical location, it is one of the most interesting in the Bisaya because it is situated in the strait of San Bernardino, and its coasts are washed on one side by the Pacific Ocean and on the other by the sea of the Bisayas. It is in the port of Palapa that sailors preparing to pass the strait of San Bernardino sometimes relax. During the siege of Manila by the English, armed ships of the D'Alabat Squadron unloaded at the Calamatan Real the currency they brought from America and thus they saved it from the hands of the enemy waiting for them from the other side. A battery is constructed on each of the two banks of the Palapa Strait. The design of this port is found in our atlas.

Although this province is very wooded, the air is very healthy and there are hardly any endemic diseases raging there; it has the misfortune of being widely exposed to invasions by the Moros. It has twenty-eight pueblos, namely:

Catbalogan.	1,265½ tributes	6,328 inhab.
Buat	408	2,040

Hiabong	318	1,590
Paranas	906½	4,532
Calbiga	469½	2,348
Pinabacdao	177	885
Umauas	855	4,275
Santa Rita	270	1,350
Basey	1,501	7,505
Balañgiga	189½	947
Quinapundan	204½	1,023
Guivan	2,412½	12,062
Lanang	386½	1,933
Borongan	1,087	5,435
Libas	479½	2,397
Sulat	681	3,405
Tubig	512½	2,563
Pani	596	2,980
Catubig	1,070	5,350
Palapag	647	3,235
Laoag	562½	2,812
Pumbujan	224	1,120
Catarman	1,068½	5,343
Bobon	320	1,600
Capul	302	1,510
Calbayog	969½	4,847
Bañgajon	1,238½	6,193
Dapdap	172½	862
	Total	96,470 inhab.

Catbalogan, capital of the province and residence of the *alcalde mayor*, is situated on the western side of the island, in a little bay where the sounding line yields about 5 fathoms of water and on the edge of a small river not far from the island of Buat; it is very regularly built; houses are generally made of nipa and wood, with a small number of stone, like the church and the *casa real*.

This province is principally inhabited by mestizos, in whose hands all trade is gathered and who deal mainly with inhabitants of the mountains who sell them wax. It would be very rich if it did not lack hands for cultivation because vegetation is unusually lush there; the province provides a great quantity of coconut oil for the market of Manila. Its forests produce wood of all kinds, which under the administration of Governor Alonso Faxardo was used to build ships on the coast of Ibatan.

The mountains of Samar are very steep and very high; they can be seen from Cebu and most of all from the Carac mountains; they served to direct navigation for explorers who left from Cebu and discovered the island of Samar. They are inhabited by a large number of Indios who took refuge there in order not to pay tribute, as well as by wild peoples; but hardly any Negritos are found there. They contain a number of animals of all kinds: several streams, and even very large rivers wash and fertilize this magnificent country.

As in several other provinces of the Philippines, iron mines are found in this one, and gold dust rolled by the rivers leaves no doubt that there are also mines of this precious metal. Brother Jose de Matha, who was parish priest of Palapag, says that there is one in the Cape of Spiritu Santo, and a former *alcalde* of Samar assured us that there were also copper mines in the mountain from which issues the river flowing into the lake of Mahou.

Apart from coconut trees cultivated for their oil, much rice is also harvested and exported to the neighboring provinces. Cacao, transported to Cebu by the mestizos, is supposed to be, after rice, the product of the latter island. Abaca is also abundant in Samar, from which one also obtains wax, mother of pearl, pearls, turtle shell; we were assured that indigo obtained there is as good as that of Guatemala; finally various trees yield resins, and the *balate* or *trepang* is caught in the strait of San Bernardino.

Coconut oil is manufactured in Samar, as in the whole of the Bisaya, by means of maceration. This process consists of breaking the nuts and then leaving them exposed to the sun in old canoes where they rot; making the oil come out, whose quantity is increased by pressing the meat: it is claimed that these are mixed with tripes and fish remains and that this gives the oil its distinctive fetid odor; it is brought to Manila in jugs or *tinajas* which are loaded on caracoas by which name the oil is called. The bad odor of the caracoas oil and the smoke it produces makes it sell more cheaply than the oil of Laguna.

The inhabitants of this province do not limit their industry to that; they also make *sinamay, piña*, mats called *balangot*, from the name of the plant they use for weaving it.

The Saint Ignatius nut, called *Pepita de Cavalonga*, which is very abundant there, used to be exported to America where it made big profits.

Trade practiced by the inhabitants of the province of Samar is not limited only to the Philippines; they also deal with the archipelago of the *Palaos (Pelew)* islands, where they bring products of their own manufacture as well as cloths they obtain from Manila, choosing the most brilliant colors, finally knives and scrap-iron of all kinds.

PROVINCE OF LEYTE

The province of Leyte is composed of the island of that name plus that of Biliran, situated on its northern side, that of Panaon and the small Camotes Islands.

The island of Leyte is almost as big as that of Samar from which it is separated by a mere strait and the symmetry of the two coasts bordering this strait indicates, as we already said above, that it is almost certain that these two islands were formerly joined. It ends in the south with the Cape of Nija; this part is watered by the strait of Surigao, and not far from it is found the island of Limasawa. It was near the island of Leyte that the illustrious Magellan came to anchor, where he secured water and provisions.

This province is sparsely inhabited in proportion to its area; but it is, however, much more populated than some others of the Bisaya; it has 33 *pueblos*, namely:

Tacloban	461 tributes	2,305 inhab.
Palo	1,219	6,095
Tanauan	1,706	8,530
Dagami	1,750	8,750
Dulag	889	4,445
Burauen	827	4,135
Abuyog	544	2,720
Hinanangan	355	1,775
Hinandayan	76	380
Barago	513	2,565
Alangabang	325	1,625
Taro	374	1,870
San Miguel	74	370
Babatgon	203	1,015
Malibago	45	225
Carigara	1,302	6,510
Capoocan	106	530
Leyte	136	680
Biliran	183	915
Maripipi	79	395
Caibiran	76	380

Palompong	423	2,115
Quiot	114	570
Ormoc	995	4,975
Baybay	651	3,255
Hilongos	826	4,130
Indang	474	2,370
Bato	168	840
Matalom	397	1,985
Cajaguaan	71	355
Maasim	1,661	8,305
Liloan	189	945
Cabalian	243	1,215
	Total	87,275 inhab.

Tacloban, capital of the province and residence of the *alcalde mayor,* is situated on the southeast end of the strait of San Juanico. Its population is poor and miserable, like that of all the rest of the province, which is sparsely inhabited.

If it were better cultivated, it could yield all the products of its neighbor; it has several notable rivers; in its very wooded mountains, volcano craters are found; they are inhabited by Montescos but no Negritos are seen. The forests nourish the same animals as the rest of the archipelago, except, however, for wild buffalo; it is claimed that none are found there. The mountains contain numberless quantities of land shells shining with the brightest colors. There are very abundant quarries of sulfur, mines of iron, lodestone and asbestos in quantity.

Just like Samar, the province of Leyte manufactures coconut oil extensively, but often all coconut trees are destroyed by hurricanes. Tobacco and abaca are also cultivated; fishing provides *balate* and turtle shell; in rocks and caverns some nests of *salanganes* are found; forests provide wax and honey. The industry of the inhabitants produces cloths similar to those of Samar; finally this province possesses all the elements of trade and wealth, and everywhere it is rare that the mayors make their fortune there. This remark obliges us to point out to our readers that provincial governors are authorized to go into trade for themselves, a permission which not only takes the place of a salary, but also for which they pay the government a certain annual fee. Those whose provinces are too poor for them to be able to hope to enrich themselves through trade, are indemnified by the salary they receive from the government.

In the village of Carigara, which is a dependency of this province, a priest is supposed to have planted the first cacao tree which was imported to the Philippines.

ISLAND OF PANAY

This island, large and advantageously located, presents approximately the form of a triangle; after that of Luzon, it is the most populated of the Philippine islands. It forms three provinces, those of Capiz, Iloilo, and Antique. Its position is in the center of the Bisaya, between the islands of Mindoro, Tablas and Masbate on the north, Negros and Masbate on the south and southeast; straits separate it from the islands of Cuyo to the west and Leyte to the east; it is defended by a large number of little forts and by a brave and robust population against Moros who have rarely dared to attack it. Its soil is very fertile and saturated with humidity, its inhabitants are intelligent, patient, very advanced, hard-working and with a strong preference for trade. Many of them engage in fishing, because all kinds of fish abound on the coasts of this island, as in all those of the Bisaya.

Being the first to be subdued by the Spaniards, the island of Panay has, at all times, been considered the most faithful and most devoted to the government. Its forests produce gigantic trees of all kinds, particularly ebony, molave and logwood; in the plains they harvest cotton, corn, cacao, pepper, coffee, tobacco of different qualities, sugar, rice in very great abudance. When Legazpi started to look for supplies in Cebu, it was from Panay that rice was sent to him. This island also produces vegetables and fruits; its mountains are full of buffalo, cattle, stag, boar as well as the most rare and varied birds. It is watered by numerous rivers, abodes of crocodiles and caimans. Excellent turtles are found in its coasts.

Manufacturing is more active there than anywhere else. The province of Iloilo in particular is as famous for the cloths called *sinamays* and *piñas*, as the province of Ilocos is famous for cotton: these cloths manufactured in the Philippines where they were invented, are of an unusual beauty; the very varied and brilliant combination of their designs and colors are admired by everybody. The workers imitate perfectly all models shown to them. This industry is exploited mostly by women and their patience is unimaginable.

As for the men, for their part they apply themselves to the cultivation of lands, fishing, trade, as well as the manu-

facture of sugar, of oil and the cutting of woods.

PROVINCE OF CAPIZ

This province, situated along the northern coast of the island of Panay, which it occupies totally, is limited island by a curved line starting from the little port of Bataan, passing through the peak of Archangel, near the village of Allac, which is part of the province of Iloilo, up to that of Pandal on the western side. Several islets are placed under its jurisdiction; it is less inhabited than Iloilo, but more than the province of Antique, which resembles in area. It has 24 *pueblos*, with the following names:

Capiz	2,229 tributes	11,145 inhab.
Ivisan	578	2,890
Loctugan	700	3,500
Panay	2,376	11,880
Panitan	1,526	7,630
Dao	1,200	6,000
Dumalag	1,228-½	6,143
Tapas	558-½	2,792
Dumarao	1,720	8,600
Sigma	962-½	4,813
Mambusao	2,474	12,370
Sapian	796	3,980
Batan	1,625	8,125
Banga	1,238	6,190
Madalog	460	2,300
Malinao	1,016	5,080
Libacao	377	1,885
Calibog	1,816	9,080
Macato	1,097	5,485
Ibajay	940-½	4,702
Buruanga	263-½	1,318
Romblon	612-½	3,062
Sibuyan	380	1,900
Banton	967	4,835
	Total	135,705 inhab.

Capiz, residence of the *alcalde mayor*, is situated half a league from the sea, in a flat terrain surrounded by rivers, between Panay, Panitan and Ivisan. Some of its houses are made of stone, others of wood and nipa; it is defended by a small fort equipped with a small garrison.

This province has alternating terrain of mountains and plains; the latter, forming the inhabited part, are so low that in the rainy season the capital itself is sometimes flooded and water penetrates even inside the church. Its inhabitants are hard-working and obedient; they like trade and fishing; many of them are carpenters and do not demand high salaries. Roads are well cut and in spite of great humidity prevailing during part of the year, the air there is healthy.

Capiz is admirably fertile. It produces an almost unbelievable abundance of rice; the mountains are very high and covered with grass. The only wild people found there are some Negritos.

The principal rivers are those of Panay, which is full of crocodiles, and that of Dumarao. The river of Capiz, as large as the Pasig, presents at its mouth a bank called Baton Bagui, which prevents brigs from entering at low tide; the rivers of Calibat and Batan fall into the Capiz, which they feed. The banks of all these rivers are shaded by masses of trees, abodes of birds of all kinds and monkeys, some white and others of different colors.

The coast of Capiz is very rough at certain periods of the year; it nevertheless offers two very safe ports which can receive ships of average size, the port of Bataan and that formed by the mouth of the Capiz River.

There are gold mines in Dumarao, and some persons claim that there is also one of quicksilver. Two harvests of rice are made per year, this foodstuff being so cheap there that it is sold for only two silver reales per *caban* of 48 *gantas* whereas in the other provinces the same measure is worth 25 reales.

After what we said above about the island of Panay in general, it is useless to enter into great detail about the trade and industry of this province in particular.

The islets of Tablas, Sibuyan, Romblon, Simara, Batanello, Baton and those called *las dos Hermanas* (the two sisters) are dependencies of this province.

The largest of these islets is that of Tablas; it contains three small villages and a small fort with several soldiers as garrison; *balate* is caught there, although the place is often disturbed by pirates. Sibuyan is still almost wild; nevertheless there is a small village administered by a native *gobernador-*

cillo and whose church is ministered by the parish priest of Romblon. The latter island contains a small perfectly well-kept village, and on the northeast side, a port which can receive all sorts of ships. There is a small fort constructed by a Recollect priest, in order to resist excursions made by Moros in the island; so this good priest, leading the inhabitants of his village, repulsed them so often that he received the nickname of *Capitan Terror,* and his memory is still venerated today in the island.

The pueblo of Bantun which is situated in the island, Maestre de Campo, contains quarries of plaster and red ochre.

PROVINCE OF ILOILO

Situated in the southeast part of the island of Panay, this province like the island itself, is of triangular form: it is bounded on the north by the province of Capiz, on the west by that of Antique and on the southeast by the branch of the sea which separates it from the island of Negros. It is the largest of three provinces contained by the island of Panay. It is also the most populated, the richest, the most industrious and the most commercial of the three; several small islands are dependencies of it. The following 30 pueblos are counted there:

Iloilo.	774 tributes	3,870 inhab.
Molo.	1,406	7,030
Arevalo	830	4,150
Oton.	2,457	12,285
Tigbauan	2,540	12,700
Guimbal	1,850	9,250
Miagao	2,672 ½	13,363
San Joaquin	890	4,450
Igbaras	2,417 ½	12,087
Tubungan	940	4,700
Camando.	2,015	10,075
Alimodian	2,017	10,085
San Miguel.	1,225 ½	6,128
Mandurriao	942	4,710
Jaro	4,317 ½	21,587
Santa Barbara. . . .	2,470	12,350
Cabatuan.	3,233	16,165
Maasim	1,349 ½	6,748
Janivay	2,202	11,010
Lambunao	1,340	6,700
Calinog	1,060	5,800

Passi	1,652-½	8,267
Laglag	814	4,070
Dingle	789	3,945
Pototan	2,950	14,750
Barotac nuevo.	2,125	10,625
Barotac viejo	853	4,265
Ajni	503	2,515
Dumangas	2,425	12,125
Guimaras	795	3,975
	Total	259,780 inhab.

The capital of the province which is called like itself Iloilo, is situated near the sea, on the banks of the channel strait which separates the province from the island of Guimaras; it is watered by a wide and deep river where ships enter to be careened.

Although the pueblo of Iloilo is the capital of an important and rich province, it is poor and sparsely inhabited; its own church is not made of stone, but of a mixture of brick, stone and limestone, known in the Philippines by the name of *tabique pampango* (Pampanga wall); it is noted only for its cross, famous as the miraculous cross of Iloilo. Nevertheless the pueblo of Jaro, only half a league from the capital and part of it, so to speak, is a lot bigger and incomparably more populated than it is itself.

Although hilly in general, this province also contains very beautiful plains; the countryside offers a very delightful and picturesque view and the air is remarkably healthy: there are few provinces which enjoy such coolness, especially during the period of the north winds. It is well-paved and several of its roads are passable by vehicles. Rich through the products of its soil, it is also nonetheless so through its industry, of which we will enumerate below.

The principal rivers which water the province of Iloilo are those of Iloilo, Janivay, Igio, Tubungan, and Cabatuan; the latter is inhabited by crocodiles. The mountains dividing the islands according to the boundaries of the provinces are very high and well-wooded; they are inhabited by the same animals as the rest of the archipelago; gold mines are found there. In Iloilo they cultivate rice, cotton, corn, cacao, coconut, in which the pueblo of Guimbal particularly abounds; tobacco, which is of good quality; abaca; they make salt, they catch turtle and *trepang* or *balate*.

Allow us now to dwell on the very remarkable industry of this rich and interesting province. While the men engage in fishing and trade, the women are occupied in spinning and weaving the beautiful cloths called *nipis* and *sinamays*. The pueblo of Miagao manufactures all sorts of these cloths. Jaro makes abaca cloths mostly; Janivay spins and weaves cotton and manufactures striped cloths (*rayadillos*), *terlingas*, handkerchiefs, blankets, beds, rugs, napkins, and fine tablecloths. Much cotton is also harvested in Tigbuyan.

From the leaves of the pineapple, the same plant that produces the excellent fruit of the same name, one obtains loose white fibers with which are manufactured the precious cloths called *nipis* or *piñas*. One starts by planting pineapple suckers; they sometimes come out in a dozen at the bottom of the fruit, where they are out for transplanting in light soil with a little shade from trees if possible and they are immediately watered as soon as they are planted. At four months their heads are cut off so that they do not bear fruit and so that the leaves become wider and longer; in effect after eight months they obtain the length of an ell by a width of six fingers spans: they are then uprooted and placed on a board held in place by a man's foot; then with a piece of broken plate he grates the leaf, removing the whole parenchyma until the thread appears. These threads are then lifted at the middle and pulled out carefully from one end to the other; they are washed two or three times, dried in the air and cleaned. This first operation done, they are separated according to length and quality, after which the women, who are more specially assigned this work, attach the strands end to end. Then the loom is set up, which is extremely simple and usually made of bamboo, and the shuttle is loaded for weaving. For the work to succeed, the temperature must not be too high or too low, and the air not too humid. The least excess, in either direction, makes the thread break at each shuttle stroke; and if very fine cloth is desired, one works under a mosquito net. So many precautions should not be surprising for there is nothing in Europe comparable to these cloths for beauty. When the cloth is finished, it is washed in clear water and sent to the market in Manila. One has to see the Indios work to have an idea of their patience; it often happens that in a whole day a man produces only half an inch of cloth because his strand keeps on breaking. The finest quality is called *pinilan*; it is only made to order.

Many inhabitants of Iloilo cultivate pineapple for the sole purpose of obtaining the threads which they sell to weavers.

Piña is always narrow and that used for making dresses is given 1 ¼ to 1 ½ vares wide (1^{m} to 1^{m}, 25). *Piña* mixed with silk and provided with designs, is worth to 2 to 2 ½ piastres per *vare*, so that a woman's dress still costs very expensive; but this cloth is very strong and washes very well. When the *piña* is plain, which is not usual, one has it embroidered by the embroiderers of Hermita and Malate, near Manila, who excel in this kind of work. The embroideries that they turn out offer proof of an almost unbelievable patience; they are of an admirable beauty which would be impossible to imitate in Europe, because the workmanship would be of an exorbitant price. The most notable and most pleasing are those called by the Spaniards *los deshilados* and *los calados;* these are open-work embroideries.

The island of Guimaras, the largest of the dependencies of the province of Iloilo, is situated on the coast of the island of Panay, from which it is separated in some places by only a league; in the middle it forms a sort of gulf, which is really a strait 10 leagues long and sometimes up to 5 leagues wide.

The islets called Culebra, Pan de Azucar, Apiton and some others situated near the most northerly coast of Iloilo, are only sparsely inhabited, although furrowed by rivers and streams which make the countryside enchanting and furnish it with an extremely luxuriant vegetation. They form several straits of very pleasing and ravishing aspect, known by the natives of the country by the name of *silanga*. There one sometimes meets pirates and there the Indios engage in *balateo*, that is to say, catching *balate*. There are also turtles which provide very beautiful shell. The islets known by the name of *los Siete Pecados* are found at the entry of the strait leading to the port of Iloilo and make navigation difficult.

PROVINCE OF ANTIQUE

This province is situated in the western part of the island of Panay, of which it occupies the whole coast, from the cape of Naso in the south to Pandan in the north, situated 10 miles south of the cape of Potol. Triangular in form, it is bounded on the north by the province of Capiz, on the south by that of Iloilo, and on the east by the sea. Its inhabitants are less hard-working than those of the other provinces of the island of Panay, due in part to their geographical location, which does not allow to have frequent contacts with the rest of the Philippines. On the one hand

the coast of Antique is dangerous, especially during the southeast monsoon; besides, small ships which engage in coastal trade fear encountering Moros in the very isolated regions, while big ships coming from the east after crossing the strait of Basilan stop only to secure provisions and water and this very rarely; nevertheless we saw English ships and we were assured that they anchored very often. The currents are very strong on this coast.

The province of Antique has the following pueblos:

San Jose and Antique	1,659 tributes	8,295 inhab.
San Pedro	921	4,605
Sibalong	1,667½	8,338
Dao	787½	3,937
Cagayan.	270	1,350
Patnongon	699	3,495
Caritan	235	1,175
Bugasan.	2,000	10,000
Nalupa	1,315	6,575
Colasi	1,045	5,225
Pandan	900	4,500
	Total	57,495 inhab.

Two pueblos of Antique and San Jose together form the capital of the province. This small town, miserable and sparsely populated, was founded in 1753 on the banks of the river carrying its name; it is defended by several fortifications and a small number of cannons. There is good anchorage a short distance from the coast, which moreover, as we said above, is not too safe; one has to approach it with precaution and has to keep oneself out at sea during the night.

Antique is composed alternately of mountains and plains; it presents charming countrysides, especially during the season when the rice is green. Its temperature is very pleasant, being cooled by the sea breeze; the air is generally healthy.

In this province streets are in very bad state and connections with Iloilo extremely difficult; roads leading from one of these provinces to the other are so narrow that when one arrives at the top of the mountains separating them, one has to call out a warning that the road, is occupied. Among these mountains can be distinguished the peak of Guimbal and that of Guinabotan, which are very high and covered with thick forests; they are inhabited by Negritos and the same wild animals are found there as in the rest of the archipelago.

Several rivers water the province of Antique; they are naturally not too important, but become very swollen during the rainy seasons. The land is usually fertile everywhere. Rice is its principal product; a lot of it is cultivated but because of the reasons we have mentioned, harvests find so few outlets, that the grain sells for 2 reales per *caban*, and up to five cabans have even been given for a piastre: corn is also found there, good tobacco, cotton, sugar, cacao, coffee, fresh vegetables and abaca. Woods of all kinds abound; one can get supplies of cattle and pigs.

One can see above that the inhabitants of Antique are not distinguished for their industry; they are, however, not totally lacking in it. They tan leather and manufacture some abaca cloths and cotton for their own use; and even export a little of it. They also engage in turtle, *balate* and pearl fishing.

CHAPTER XV

CONTINUATION OF THE GEOGRAPHY OF THE PROVINCES

Cebu. — The island of Negros. — The island of Mindanao. — Caraga. — Misamis. — Samboanga. — The Calamianes Islands. — The Marianas Islands.

PROVINCE OF CEBU

The province of Cebu is formed by the island of that name, called by its inhabitants *Zogbu* when Magellan landed there in 1521; they were the first to be baptized in this archipelago and the first likewise to acknowledge themselves subjects of the King of Spain. This island is situated between the island of Negros to the west, from which it is separated only by the strait of Tanon, and the islands of Mactan and Bohol, which are dependencies of it, to the east. This province, one of the richest in the Bisaya, contains forty-one pueblos with the following names:

Cebu	1,661 tributes	8,805 inhab.
San Nicolas	1,036	15,180
Talisay	1,391	6,955
Naga	1,088½	5,443
Mandaui	2,068½	10,342
Poro	296	1,480
Opon	1,276	6,380
Talamban	563½	2,818
Danao	1,213½	6,057
Catmon	838	4,190
Sogot	703	3,515
Daan-Bantayan	517	2,585
Bantayan	1,359	6,795
Barili	982	4,910
Badian	1,240	6,200
Malaboyoc	996	4,980
Sanibuan	1,262	6,310
Siquijor	1,489	7,445
Canoan	849	4,245
Roljon	1.534 ½	7,673
Dalaguete	1,458	7,290
Argao	1.625 ½	8,127
Sibonga	923	4,615
Carcar	1.211 ½	6,058
Inabangaa	650	3,250

Talibong	615	3,075
Guindulman	891	4,455
Jatna	2,111½	10,557
Dimiao	1,980	9,900
Loay	1,029	5,145
Loboc	2,051½	10,258
San Isidro de Bitar	451	2,255
Balilijan	575	2,878
Bacloyon	2,121½	10,607
Dauis	1,296½	6,318
Panglao	853	4,265
Tagbilaran	2,523	12,615
Paminuitan	541½	2,707
Malabojoc	1,551½	7,758
Loon	1,563	7,815
Calape	904	4,520
	Total	256,803 inhab.

Cebu, capital of this province, is the seat of the bishop of the spiritual province of that name and of the *alcalde mayor;* it is situated near the sea, facing the island of Mactan. The aspect it presents is very pleasing; an *estero* or small river divides it into two parts, one of which called Pacian, is inhabited only by mestizos who live separated completely from the rest of the city, which they have never wished to join for the reason that, not paying 500 tributes, they have a right to what is called a royal vicarage, that is to say one paid by the government, and they have never wished to give up this advantage. These rich mestizos are industrialists and big businessmen; they maintain dealings with Manila and are the ones who make Cebu's fortune.

The city of Cebu properly speaking, which is defended by a small fort and several soldiers, resembles all important villages of the Philippines; its churches and houses, built of stone and very large, recall a little the appearance of Manila. The cathedral is very beautiful: it is where people go to adore the *Santo Niño* (the Holy Child Jesus), goal of a pilgrimage made from the most distant points of the archipelago, and in whose intercession people have the greatest confidence: it is also there where the cross planted by Magellan is venerated. The episcopal palace is a beautiful structure. In the city there is a hospital for lepers.

The islands of Bantayan, Sicijon, Davis, Bohol and Camotes are under the jurisdiction of Cebu.

The terrain of this province is sandy and even a little stony; cultivation is not as generally widespread as in other islands, which is in part due to lack of water for it rains rarely and the rain that falls is quickly absorbed because of the nature of the soil. There are nevertheless several valleys of admirable fertility; they furnish rich pasturage for livestock: the mutton and goat-meat have an exquisite taste.

The temperature of Cebu is one of the most pleasant; the breeze which rises morning and evening spreads a sweet freshness hardly felt in Manila.

This province draws its principal wealth from external trade; it has few rivers; most are not navigable or are covered with reeds, lairs of numerous crocodiles. On the other hand, it has several good roads which can be passed by carriage and on which one can go to principal pueblos lining the coast. Innumerable bees, producing delicious honey, fly about in the mountains where they are attracted by the sweet scent of a throng of medicinal plants. Among the trees covering these mountains, one notes the cotton tree of the big kind, and among the number of birds inhabiting the forests, one distinguishes a pigeon found in no other place except the island of Cebu; it is of the size of a guinea-fowl; a collarette surrounds its neck; its plumage are of seven different colors, and its head is decorated with an elegant tuft.

It is claimed that in the mountains of Cebu, no Negritos or wild people of any race have been found, but on the other hand, animals of all kinds found in the Philippines and among others, the muskrat. The inhabitants of the island draw from sand, through a process they call *dulan*, gold of high grade.

The principal products of the countryside are a little rice, much corn, of which, however, harvest is sometimes deficient for lack of water; sugar, cotton; the best cacao of the Philippines, although, however, a large part of the cacao sold by the name of Cebu Cacao comes from the island of Negros; tobacco, different starches, vegetables and fruits; *mijo*, a kind of grain which used to form the principal food of the inhabitants; finally abaca.

Industry is not much more honored in this province than is agriculture. They manufacture some cloths of *nipis* and *sinamay*, but less than cotton, in whose manufacture the inhabitants of several pueblos of the coast are engaged, where the art of dyeing is very advanced. Fish is very abundant and many

pearls are found on the banks of the island of Bantalan, situated north of Tanon. But in speaking of industry, we must not forget that the island of Cebu is famous for its beautiful water-jugs, a kind of *alcarazas* which impart great freshness to the water placed in them; they are made of red clay of a remarkable variety which takes a very fine polish. Their puff cakes called *ojaldres* are of a delicacy that would do honor to the best pastry cooks of Paris; its *broas* or spoon biscuits are very light and excellent for convalescents; finally its cheeses are highly esteemed.

Trade and the wealth of this province are in the hands of mestizos, who send their agents to buy products in neighboring provinces: thus from Leyte and Panay they receive tobacco, *balate*, mother of pearl; from Samar, coconut oil, tobacco, etc.; from Caraga, gold; from Misamis, also gold, coffee, wax, cacao; from Calamianes, *balate*, wax, salanganes nests and excellent cacao from the island of Negros.

The island of Bohol, a dependency of Cebu, comprises fourteen pueblos; the air is very healthful: part of the island is suitable for rice cultivation; the other part is used only for grazing herds. It is watered by several rivers, one of which issues from a lake situated inland. The inhabitants of Bohol are supposed to be very brave and in effect they have proved it in different circumstances; they are also very industrious; they make coconut oil, and with the cotton they harvest they manufacture cloths of great solidity: they also weave some cloths of silk of which we have seen beautiful samples. The northern coast of this island provides *balate* of a superior quality and abundance.

The inhabitants of the island of Siquijor or Fuegos are hardworking and rich; they cultivate much rice, corn and cacao; they tend a great number of cows, they gather wax; they catch *balate* and turtle. The entry to the port of Siquijor is difficult; but it is deep and can receive the biggest ships.

Davis and Panglao are two small islands which are not remarkable except for being surrounded by a bank of sand which extends very far into the sea.

Mactan is situated northeast of Bohol and southeast of the city of Cebu, from which it is separated only by a strait three-quarters of a league wide. It is between these two islands that sailors find shelter against winds; but they have to be very careful in this navigation. The bottom of the channel is com-

posed partly of calcareous stone, which the inhabitants use for making lime. The island of Mactan has acquired a sad fame through the death of Magellan.

We must not leave the province of Cebu without recalling that the pueblo of Bohol has a small fort, in which its parish priest, assisted by his parishioners, defended himself heroically against an attack by Moros on one occasion.

PROVINCE OF NEGROS

The province of Negros is formed by the island of Negros, which used to be called Buglas, but to which this new name was given because a great number of small Negroes were found there: it is situated between Iloilo on the northwest, and Cebu on the southeast, being separated from the latter only by the straits of Tanon, brought about in the course of time by the force of the northeast wind and the direction of currents; for these two islands were no doubt formerly joined. This province is larger, but less wealthy and less populated than Cebu, and contains the following twenty-eight pueblos, namely:

Jimamailan.	337 tributes	1,685 inhab.
Talabang	131	655
Suay	138	690
Jinigaran	289	1,445
Bago	399	1,995
Sumac	291	1,455
Bacolot	1,486	7,430
Minoluan	607	3,035
Buenretiro	88	440
Silay	361	1,805
Ilog	388	1,940
Cabancalan	247	1,235
Dancalan	125	625
Guilamgan	50	250
Cauayan	138	690
Isin	84	420
Tanjay	613	3,065
Amblan	251	1,255
Bais	261	1,305
Ayungon	90	450
Tayasan	74	370
Guimalalot	89	445
Jinoboan	26	130
Sibulan	579	2,895
Dumaguete	1,802	9,010

Duin	519	2,595
Siaton	486	2,430
Mision	20	100
	Total	49,845 inhab.

The capital of this province is Jimamailan, a small city situated in the western part of the island and on a shallow bay, facing several small islets found almost opposite the island of Guimaras and almost at the junction of the rivers of Talaban and Vignit. Small, all built of nipa, it does not even have a royal house made of stone, and its church is also roofed with nipa, like all the rest of the structures in the city; its river, which is very deep, could receive brigs; the bar closing the entry did not prevent them from penetrating. To surmount this obstacle, a very ingenious method is used, which consists of attaching to the keel of ships down to the water mark, a great number of bamboos which raises them.

All pueblos of this island are built along the sea, with the only exception of Tanay and Iloc, which are inland. The center is little or hardly known; it is today still inhabited by Negroes and wild peoples who descend into the villages to trade with inhabitants, and attack the latter only when one of their kind is killed. The province of Negros is beautiful and fertile and could become very rich if it were well cultivated. Connections are almost non-existent; thus if one wishes to cross the countryside to go from one side of the island to the other, as from the capital to Dumaguete, in order to embark there to go to Cebu, one is obliged to cross high mountains and vast forests where there are no cleared paths, and to rest under sheds surrounded by Negritos and Igorrotes, and if these peoples were more vicious, to be exposed to their poisoned arrows. Moreover it is always good to be wary of them when they come to visit you in your shelter and to dismiss them quickly after giving them some food. It is most of all during the passage of the mountain called *tipasi,* or grain of rice, because it is shaped like it, that one must summon all of one's courage; for this passage being very rough, one is forced to have oneself carried in a kind of hammock by a great number of natives who take turns often so that one is completely at their mercy.

The air of this province is healthful and the only disease frequent here is jaundice, a result of the excesses committed by the inhabitants with the wine of the country called *tuba.*

This *tuba* is none other than the sap of the coconut tree allowed to ferment with the help of a bit of *tañgal* bark, and when it has acquired a slightly sour taste, it is drunk in the evening by the natives. Could it be this habit which stupefies the inhabitants and renders them listless? What is certain is that this province produces none of what is found in other provinces, although all circumstances are favorable for production. It is watered by a great number of rivers, of which the largest is that of Guinagaran; it is very abundant in fish and many caimans are found here.

The only port worth mentioning is that of Bacolot; it is situated a little to the north of the capital and can receive very big ships: Bonbonon and Dumaguete offer good anchorage, but only for small vessels. The coast of the island is in general good and sandy on the west side; but towards the east, it is very dangerous, because of currents from the strait of Tanon.

A chain of mountains presenting several very high peaks traverse the island from north to south in all its length and is inhabited by Negritos and Montescos. Apart from animals common to the rest of the archipelago, there are also several species of monkey, one of which is all white, as well as civet-cats. The forests produce woods of the most beautiful colors for cabinet-work such as *camagon*, which is red; *cansilay* which is white with pink veins, and ebony of the most beautiful black: logwood also grows there. The wild peoples themselves cultivate cacao and coffee trees. The island also produces tobacco as good as that of Cagayan, wax and honey in great abundance; gypsum, rock-crystal and sulfur. In the southern part of the province, one finds cochineal which is not worth picking.

The civilized inhabitants cultivate rice, which they export to Cebu; *cabonegro*, from which they make cables; cacao, abaca and tobacco: they manufacture some cloths; they go in a lot for fishing, a fact explained by the truly prodigious abundance of fish in the seas surrounding this island. Pearls are fished in the strait of Tanon, at Batallan and in the Cagayanes islands.

Trade with Manila, almost completely in the hands of the *alcalde mayor*, consists of paddy or crude rice and of tobacco leaf; since the time the government permitted provinces of the Bisaya to bring some for its factories. It is even said that it has just given orders so that the cultivation of tobacco no longer be free in the Bisaya and that this part of the Philip-

pines be henceforth subject to the practice of indirect taxes, as Luzonia already is. The government pays tobacco leaf at the rate of 2 piastres and a half per fardo.

It seems the rocks of the island of Negros also contain salanganes nests.

As we said in describing the island of Cebu, the mestizos of this province send their agents to the neighboring island of Negros to buy palay, cacao, pearl, fish, wax, abaca and oil by maceration, therefore, this part of trade goes on without the mayor's participation.

Earthquakes which are felt in Cebu and Iloilo are not unknown either to the island of Negros.

The Cagayanes group is situated about 25 leagues to the west of the cape of Sojotan.

ISLAND OF MINDANAO

The island of Mindanao is also called *Magindanao*, a word which means lake inhabitants, because it contains several lakes. The natives of the country had also given it the name *Moluca-Bezar* or Great Moluccas, because its products are the same as those of that archipelago.

Since this island presents a physiognomy which is very generally different from that of the rest of the Bisaya, we were first tempted to form from it with the small islands surrounding it, a special division we would have called *Mindanaya* but after sound reflection, we preferred to leave it the place commonly assigned to it in Manila and consequently to continue classifying it among the Bisayas. We are going to give a general idea about it before going into details of the provinces of which it is composed.

After Luzon, Mindanao is the largest of all the islands forming the archipelago of the Philippines; it is situated at the southern extremity of the Bisaya, a little more towards the south than the islands of Leyte and Negros: it is estimated to be 135 leagues from east to west, 75 from north to south, and about 300 leagues in circumference.

Only the smallest part of this island belongs to the Spanish government; the rest is independent. Heathful in some regions, the air is supposed to be less so in others. The western

coast is what sailors call clear; but the northern and the western ones are dangerous, because of currents which make the sea rough, although it is deep. The environs of Iligan Bay has less pure air but a calmer sea, because they are sheltered by high mountains, where terrible storms start. Samboanga and the territory under its jurisdiction, are the part of the island visited most frequently by foreign vessels, because ships coming from the eastern side can pass through the strait of Basilan during any monsoon. The part of the island extending from Massiloc in the south up to Cape San Agustin is independent and belongs to the Illanos and the sultan of Mindanao.

Mindanao is immensely rich in products of all kinds and most of all in wood. Although the interior of the country is little known, it is known to offer not only products familiar to the rest of the Philippines, but also most of those of the Moluccas. Among a great number of rivers watering it, there are some twenty which are more remarkable than the others, and of which the most important are Butuan and Mindanao rivers. This island also contains lakes, among others that of Malanao or Lano, which have great area and depth: all its waters abound in fish which alone would suffice to feed the inhabitants, and the frequent floods to which it is subject, impart an admirable fertility to its soil. The coasts of Mindanao are very jagged, they form remarkable ports and bays, and even gulfs where ships are perfectly safe. Its mountains, very high, are covered with very lush vegetation: among their number are several craters of extinct volcanos and others fully active; their flanks conceal a great number of different minerals, and their forests nourish the strangest animals. Products foreign to Luzon found in the island of Mindanao are cinnamon, nutmeg, pepper and even wild quinine.

The wild peoples, who are very numerous in this island and are divided into an infinite number of diverse races, bring the mayor a large quantity of gold dust and granular gold, for it seems that the sand in all rivers contain some of these. There are even several pueblos where the inhabitants have no other article of exchange except this powder and it is used for their smallest purchases.

The three provinces belonging to the Spanish government are, starting from the north, Caraga, Misamis and Samboanga; the last comprises only the fortress or the presidio of Samboanga with a territory situated along the coast, but which is not large enough to merit the name of province; consequently the Spaniards do not usually call it thus.

Among the different wild races inhabiting the island of Mindanao, one notes the Arafuras, Subanos, Caragas, Lutanos and Illanos who are descendants of the Malays from whom they have kept the language, they live on piracy in the independent part of the island, but are very devoted and submissive in the conquered part.

PROVINCE OF CARAGA

As we have just said, the province of Caraga is the most northerly of the three provinces owned by the Spaniards in Mindanao, of which moreover it occupies the whole western coast, from the northern cape of the island to Cape San Agustin, and extends to the bay of Butuan while certain travellers claim that it is formed only by the coasts. Of the whole archipelago, it is the richest in gold mines; it is there most of all that Indios use gold powder and granular gold as currency, either for their daily purchases or for bets they make in cockfights.

Very hilly and covered with excessively thick vegetation, Caraga is only sparsely inhabited out of the thirty pueblos it contains, the majority lack even churches and have in all only four parishes, which is very rare in the Philippine Islands. Here are the names and population of these villages:

Cabecera de Surigao . .	1,419 tributes	7,095 inhab.
Jaganan	102	510
Placer	102	510
Bacnag	73	365
Gigaguit	362	1,810
Dinagat	214	1,070
Nonoc	56	280
Cacub	437	2,185
Dupa	123	615
Cabuntog	123	615
Sapao	116	580
Cantilan	785	3,925
Tanda	664	3,320
Tago	483	2,415
Sianga	283	1,415
San Juan	41	205
Ginatuan	442	2,210
Bislic	54	270
Cateeel	208	1,040
Puinablangan	42	210

Dacnan	16	80
Baganga	46	230
Caraga	87	435
Butuan	1,304½	6,523
Tubay	41	205
Mainit	189	945
Jabonga	191	955
Talacogon	182	910
Linao	151	755
Gingoog	140	700
	Total	42,383 inhab.

Surigao, capital of this province, is situated in its northern end at 9° 45' northern latitude, on the river of the same name which offers 3 fathoms of water. The port of Surigao is very difficult of access because currents are very rapid and the wind very strong during the northeast monsoon. There are shipyards where good ships are built with wood furnished in abundance by surrounding mountains; its trade consists principally in gold powder, wax, cacao, rice, and a little pepper and musk.

The province of Caraga could be the richest in the Philippines if it were well exploited; the gold alone which it contains would suffice for that. But as the inhabitants bring to market only gold powder and very little granular gold, it is proof that only sand in the rivers is exploited and mines are neglected. Mr. Oudon de Virli, our worthy compatriot, is the only one up to now who has discovered and exploited gold mines in Caraga; we know that he is at present exploiting a vein which seems very productive. We dare to hope that the zeal and toil of a man as persevering as he is intelligent will be better rewarded in the future than they are up to now and that he will be enabled to carry out such a difficult enterprise.

The inhabitants of this province are good and obedient but are not very hardworking; it is so easy for them to procure means of living with the aid of the metal they find everywhere at their feet that they engage very little in cultivation and industry.

It is claimed that among the timber furnished by the vast forests of Caraga, there is *tek*, that precious wood which is at the same time lighter and more durable than oak and has the property of being incorruptible in water, while its bitterness preserves it against insects: the English use it a lot for ships they build in India; they brought a great quantity of it when they left the island of Java which abounds in it.

These same forests also furnish luxury woods for the use of cabinet-makers and others used for medicine, or which produce fruits and grains useful for man. Bees are so numerous that everywhere a great quantity of wax and honey is gathered; this honey, mixed with roots and edible starches, forms the principal nourishment of wild peoples. Considering everything however, this province is less productive than the rest of the island of Mindanao, because it is very exposed to the winds of the Pacific Ocean.

The mountains of Caraga are the abode not only of animals found in the rest of the archipelago but also of some species which are altogether particular to them or which are found only in a small number of other provinces; such are the civet, different kinds of muskrats, a great variety of monkeys and notably orangotangs; some are all black, tufted and with red rumps. Among the wild races inhabiting these mountains, one notes the Manobos and the Tagbaloyes.

A great part of the territory of this province being of volcanic origin, beside gold mines, there are others of sulfide of mercury and sulfur.

Among the rivers one distinguishes that of Tubay and the large river of Butuan which both flow into the bay of Butuan; the latter is large and majestic, issuing from a lake through which it is supposed to be connected with the bay of Iliana. Small ships can enter this river but they have to take some precautions, because of the bank of sand which lies near the western spit of its bank. The best anchorage of the province is doubtless the bay of Butuan, where Magellan secured provisions upon his arrival in this archipelago. This great navigator was bold enough to pass through the strait of Surigao, which he had not had any occasion to explore beforehand, a very difficult passage even for the most experienced navigators of our times.

Several forts were erected in Caraga to defend it against incursions by Moros, which do not prevent these from making some attempts, since Pancos flotillas have been seen coming out through the river to emerge in the bay of Butuan, notwithstanding the presence of the Linao fort, constructed on the right bank of the river. The fort of Catel is situated near the bay of that name and half a league from the beach; it is very small and its ramparts are only earth and wood; for garrison it has only a corporal and several men. Fort San Jose, which defends the pueblo of Tanda from the side of the sea, is larger;

it is in the form of a triangle, with a bastion at each angle; the walls are made of stone and furnished with several cannons.

Some islands are dependencies of this province; the most notable is that of San Juan, situated on the eastern side 30 miles from the coast: although according to the report of Dampier, it is 38 miles long and 24 miles wide, very much above sea level and covered with a great forest, there are navigators who have doubted its very existence; which is a very strange fact, in a sea with so much traffic.

PROVINCE OF MISAMIS

Situated on the northern side of the island of Mindanao and west of Caraga, the province of Misamis extends from the river of Butuan up to the gulf of Sindangan, not far from the territory of Samboanga.

This *alcaldía* is much more important commercially than Caraga, being more favorably located and more accessible to the other provinces of the Bisaya; in effect it is only a little distance south of the islands of Negros, Cebu, Bohol and Leyte.

Although sparsely inhabited, it is, however, more populated than Caraga, considering its much smaller territory; it also lacks priests, and several of its pueblos are ministered by the same parish priest. They number twenty-six, namely:

Misamis	520 tributes	2,600 inhab.
Lolulan	115	575
Iligan	450	2,250
Initao	119	595
Nahuan	25	125
Alubijid	86	430
Malugan	85	425
Pigtao	112	560
Cagayan	896	4,480
Iponan	225	1,125
Guza	81	405
Agusan	120	600
Jasaan	450	2,250
Tagoloan	486	2,430
Balingasag	213	1,065

Salay	96	480
Quinigaitan	207	1,035
Catarman	860	4,300
Mambajao	219	1,095
Sagay	237	1,185
Guinsiliban	148	740
Dapitan	504	2,520
Ilaya	146	730
Dipolog	140	700
Lumbungan	156	780
Langaran	87	435
	Total	33,915 inhab.

Misamis is the capital of the province of that name; it is situated on the bay of Iligan, east of Panguil Lake. It is the richest pueblo of the province; a small fort constructed on the shore defends it against attacks by Moro pirates who used to come frequently. It is very commercial.

Of all the provinces of the Philippines, it is Misamis whose coasts are the most sinuous and irregular; part of the bay of Butuan is part of it and still several others, such as the bay of Macahalao and that of Iligan; the latter offers safe shelter and good anchorage, even for the biggest ships.

The surface of the land and the products of the three kingdoms are the same in this province as in those we have already described.

Three small forts defend its coast; the first, of which we have already spoken, is situated in Misamis; that of Iligan has ramparts of stone, a garrison and artillery; the third, that of Cagayan, is constructed on the right bank of the river which emerges in the bay of Macahalao. Notable among the rivers watering this province, is the one which flows into the bay of Iligan and is supposed to come out through a cataract of Lake Malanao or Lano, the largest and most remarkable in the whole island of Mindanao.

Trade in Misamis consists principally of coffee, cacao, rice and gold powder, of which the mayor makes shipments to Manila. It is one of the most sought-after *alcaldías*, because it procures good profits. The mestizos also engage in trade for their own profit.

it is in the form of a triangle, with a bastion at each angle; the walls are made of stone and furnished with several cannons.

Some islands are dependencies of this province; the most notable is that of San Juan, situated on the eastern side 30 miles from the coast: although according to the report of Dampier, it is 38 miles long and 24 miles wide, very much above sea level and covered with a great forest, there are navigators who have doubted its very existence; which is a very strange fact, in a sea with so much traffic.

PROVINCE OF MISAMIS

Situated on the northern side of the island of Mindanao and west of Caraga, the province of Misamis extends from the river of Butuan up to the gulf of Sindangan, not far from the territory of Samboanga.

This *alcaldia* is much more important commercially than Caraga, being more favorably located and more accessible to the other provinces of the Bisaya; in effect it is only a little distance south of the islands of Negros, Cebu, Bohol and Leyte.

Although sparsely inhabited, it is, however, more populated than Caraga, considering its much smaller territory; it also lacks priests, and several of its pueblos are ministered by the same parish priest. They number twenty-six, namely:

Misamis	520 tributes	2,600 inhab.
Lolulan	115	575
Iligan	450	2,250
Initao	119	595
Nahuan	25	125
Alubijid	86	430
Malugan	85	425
Pigtao	112	560
Cagayan	896	4,480
Iponan	225	1,125
Guza	81	405
Agusan	120	600
Jasaan	450	2,250
Tagoloan	486	2,430
Balingasag	213	1,065

Air in this province is clean and the fertility of its soil leaves nothing to be desired; it is only to be regretted that it is not more cultivated.

SAMBOANGA

As we said above, Samboanga is not at all an *alcaldia* or a province like the two preceding ones. It is a *presidio* or fortified town where criminals are consigned; it commands the strait of Basilan and serves to contain the barbaric populations of this archipelago. After Manila, Samboanga is the most important fortress in the Philippines; the town is very well constructed and its real name is *Nuestra Señora del Pilar de Zaragoza*. According to most observations, its latitude is 6^{0} 54' 27" north and its longitude 129^{0} 43' 37" east. Built on the beach which is rather low, the city has no part at all; but its roadstands offer good enough anchorage at a certain time of the year. This point is the first in the island to be fortified by the Spaniards: before this period, they established themselves peacefully in the other islands; but while they were occupied with an expedition against the island of Solou, which they seized, the Zubanos, inhabitants of the mountains of Mindanao, rose against them and drove them out of the country. This circumstance urged the Spaniards to abandon their new conquest of Solou and in 1663 Don Juan Chavez was charged with an expedition against Mindanao; he therefore left from the island of Cebu with three hundred men whom he landed on the coast of Samboanga, to protect the workers working on the erection of the fort: a thousand Indios were employed there and the costs of construction were covered by a duty of one *ganta* of rice to be furnished by each inhabitant of the Bisaya, and of which all that was not consumed by the workers, was sold.

The fort forms a square, with 63 vares length on each side, with a bastion at each loop: these bastions are called San Felipe, San Fernando, San Francisco and San Luis. Inside, the terrain is raised by 8 vares and the parapet by 5 feet. The fort contains barracks, powder magazines, provisions and supplies of all kinds; prisons, an armory and a foundry for missiles; casemates: its ramparts are garrisoned with cannons of different calibers, mortars and howitzers.

Moreover it has a small fort with four bastions called San Ignacio, Santa Catalina, Santa Barbara, San Juan de Dios, which form it like a citadel containing a small palace for the governor, a parish church in bad state, a new chapel, a hospital and a well with somewhat brackish water; there is even a stream providing fresh water to the garrison; in a word, everything necessary to withstand a siege. It is said that the works were executed under the direction of Brother Melchior de Jora, a famous geometrician. Unfortunately the fort is not as well kept as it could be and its garrison, which should be 1,000 men, has not been anywhere near this number.

The territory belonging to the fortress of Samboanga can not fail to have a very large area; it is situated between Cape Gorda, the bay of Sindangan on the north and the river of Masinloc on the south. Eight to ten miles towards the northwest is the little bay of Caldera, which serves the port at Samboanga. At the bottom of this bay, there is a small fort on which colors are raised to signal ships passing the strait. It is also there where ships anchor when they can not stay on the roadsteads of Samboanga: they say some pearl oysters are found there.

For governor, Samboanga has a lieutenant-colonel, assisted by a fort commander with the rank of sergeant-major. A small customs office was established there, a branch of that of Manila, for the use of traders of the Philippines who want to deal with the archipelago of Solou and the neighboring peoples. The administrator of this customs office carries the title of commissary or *contador*. Ships passing Samboanga find there supplies and fresh water; they are very well received and ordinarily during their passage through the strait, they are visited by one of the marine officers of this little station, which counts only several gunboat launches.

Around the fort, there are several cultivated fields; but their products do not suffice for the maintenance of its inhabitants, to whom provisions have to be sent from the capital. This territory, whose temperature is mild and whose air is very pure, does not pay tributes; this makes it difficult to know, even approximately, the population.

PROVINCE OF CALAMIANES

The province carrying this name is composed of several islands, one of which gave the province its name. It is there where the Spaniards established the first *presidios* of the Philippines; there they confined the Moros whom they

took prisoners. These islands form a group situated north of the island of Paragua and south of the bank of Apo; they number four, namely: Busugan, also called Calamianes; Coron, Linacapan and Iloc; then some small islets; and to form the province, one must add a small portion of the northern part of the island of Paragua, the rest of which is independent.

This province is one of the less inhabited; it is in some way neglected, being situated altogether outside the center of the archipelago of the Philippines: it would nevertheless be one of the largest and perhaps the richest of all, if the whole island of Paragua were subordinate; it contains the following six pueblos:

Tatay	585 tributes	2,925 inhab.
Cuyo	1,422	7,110
Agutaya	373	1,865
Culiong	533½	2,668
Dumaran Mission	292	1,460
	Total	16,028 inhab.

Tatay, capital of the province of Calamianes, is situated on the western side of the island of Paragua or Palawan, in latitude 11° 11' north and longitude 117° 24' east of Paris. Poor and miserable, this pueblo is defended by a small fort against incursions by Moros; its church is of the kind of construction called *pampanga*, which we already had occasion to talk about, and its royal house, as well as all the other residences, are made of nipa. The air is impure and after only two weeks there foreigners start to feel the first symptoms of intermittent fever. We will not take it upon ourselves to decide whether that is caused by the terrain being too low or the fact that the inhabitants do not bother to get spring water from the mountains.

The island of Paragua is high, long and narrow; it is situated southeast of the Calamianes and north of the island of Borneo. This island is thickly populated; aside from the capital it contains the four small pueblos of Barbacan, Silanga, Dinlo and Pancol, which are not placed in the list because they do not pay tributes. All of them are situated on the coast; but it is only Silanga which offers covered anchorage. The inhabitants of the independent part of the island live in a wild state and are very miserable; their physiognomy resembles that of the Bisayas; but their skin is a little darker and their hair a little

frizzy, proving that they are a mixture of Negritos and Malays which is not yet so completely blended, that the distinctive characteristics of the two races have disappeared and modified each other as in Manila. This observation has made us persist more than ever in our opinion that among the Tagalos and other Indios, there is really a mixture of Negritos and Malays. Moreover, the wild peoples of Paragua show no Japanese or Chinese characteristics, they go about almost nude and run away frightened the moment they see a white man appear; they are not naturally wicked; but one must beware of them, nevertheless, for they are always armed with little blowpipes by which they release poisoned arrows with extraordinary markmanship: they use them for hunting birds.

As for the natural products, the island of Paragua affords many similarities with those of Borneo. In order to give an idea, we will lift the following details from a statement of the Very Reverend Father Provincial of the Augustinian Recollects, Father Blaso de las Mercedes. He says this island abounds in wax and in large round nutmegs, it is believed that camphor is produced there as in the island of Borneo. The finest and brightest white reeds are found there, which are greatly prized even in the Philippines; they make oil of Balao there. Among others, the animals found there are porcupine, squirrels of different species, a small animal whose urine is excessively fetid, flying squirrels of the bat species, with membranes instead of feathers. It is claimed that there are also leopards there. Birds are very varied: one sees parrots of several species, green, white, maroon turtle doves and others; species of nightingales with delightful voices; peacocks with more sparkling colors but smaller than those of India.

Veins of iron and white vitriol (sulfate of iron) frequently seen a short distance from the sea have led to the opinion that high mountains in the island contain rich mines of this metal. There are many rivers and delightful springs. Earthquakes have never been felt as in the neighboring islands of Agutayo and Cuyo; but there are frequent storms accompanied by deafening thunder.

The inhabitants of this province are not too disposed to work; they do not take the trouble to cultivate the land, being content with burning the grass and trees in the mountains to sow rice in their place. It is for fishing that they have a strong preference and engage in it with passion as the coasts of the island abound with fish. Excellent *balate*, turtles and pearls are caught because very skillful divers are found in the coun-

try. From the neighboring islands, mostly those in the western part, not far from the cape of Cabule in the north, a great quantity of precious nests are obtained, built by the species of swallow called *salangane* in the less accessible caverns of the rocks bordering the shores of the sea. Up to the present, it is not agreed as to the material of which these nests are made: it seems, however that it is a kind of transparent gelatine which the birds spit out of their beaks in the form of a thread which they intertwine with marvellous artistry, continuing the process until the nest has become of a suitable size and shape. Moreover these nests, which are still abundant up to now, will become more and more rare and will end up disappearing altogether if people persist in the pernicious custom of getting them before the eggs are hatched. It is in the month of December that these industrious birds start to build their nests; the eggs hatch in May and the little birds do not take long in taking wing: it is then the time to take the nests, as is done in Solou and in other places. But as we have just said, as a result of miscalculation, the inhabitants of Calamianes take them as soon as they have reached a certain size; so the swallows are starting to desert the island and already the impoverishment of harvests is being noticed.

To procure these nests, one is obliged to go on some kind of a hunt which is not without danger. Men armed with torches hang by ropes all along the walls of the steepest rocks, penetrating thus into their caverns, into the smallest windings. The nests are of the size and approximate shape of one-fourth of an orange, and are attached at one of their sides on the rock. Several kinds of birds' nests are distinguished: the whitest and finest are sold for 40 to 50 piastres (250 francs) per cati of 22 ounces. The high value set by the Chinese on it comes most of all from the supposed aphrodisiac virtue attributed to it. Moreover it seems that they are very nutritious and appropriate for restoring exhausted energies. The second kind, less bright and tending to yellow is called sandacan and the kind to which many feathers remain attached are worth only 2 piastres and a half per cati.

The Chinese take care to clean the nests well before delivering them for consumption. As we have just said, Buluans are not content with awaiting the favorable time for starting their hunt; they even take the precaution of cleaning the grottos before the time of laying. One should do as much in Paragua and it would be up to the *gobernardorcillo* to take care of the conservation of the eggs laid, without which an article of extensive trade will soon be lost to the colony.

Among the other islands of the province of Calamianes, Busnagon is the most fertile, and moreover it offers shelter for ships that put into port there. The pueblo of the province of Culion was founded in 1622 by one of the first Recollect fathers who came to make the spiritual conquest of these provinces. The territory of these two islands is fertile, although mountainous; it produces abundantly everything sown there; but fields are devastated by the immense number of birds which swoop down on them. Stags, boars, monkeys and rats, which are also numerous, contribute to the ravaging of cultivated lands.

The island of Cuyo, surrounded by small islets, situated between the province of Antique and the island of Paragua, about 29 leagues from Calamianes, 17 from the Cape of Tubigon, in the island of Panay, and 16 and a half from Dumaran and from Semerrera, is thickly populated, although very small; its inhabitants are hardworking, gracious and brave. Provisions of all kinds are found there and ships can take on water. Its vessels trade with the island of Paragua and the other surrounding islands. This small island is very remarkable from several aspects: its inhabitants differ from those in the other islands by their coloring, which is much lighter; in their mores, language, and civilization, they are much more advanced. Cuyo is defended by a fort with several cannons; it offers a small port on the northwest side.

Lalutaya or Agutaya is situated northwest of Cuyo, from which it is separated by 4 to 5 leagues; it is covered with rocks where nothing grows but coconuts. The inhabitants raise fowl and are reduced to selling their coconuts on the coast of Antique to receive rice in exchange; they also raise sheep and engage in *balate* fishing. There is a small fort in this island.

Dumaran is an island situated east of Paragua, 6 leagues from its coast and about 9 from Tatay; its people are very poor and are occupied only with catching *balate*. Near the island, as near the others, one can find shelter and anchor in certain periods of the year. Around these islands, dependencies of the Calamianes, more than fifty small islets and numerous rocks are found, which all together can be called the Cuyo group. It is in the small straits formed by them and on the banks that a great quantity of *balate* and turtles are caught, while the caverns formed by the rocks conceal an ample harvest of *salanganes* nests.

Apart from gold gathered there and other articles of trade we spoke about, the province of Calamianes furnishes

wax in quantity and of very good quality, honey, rice, vegetables, fruits, a lot of pigs and fowl. All the wild animals of other provinces are found there. The territory is very fertile; its mountains are covered with trees of all kinds; its coasts, although rough and dangerous in general, offer good ports and safe anchorage.

THE MARIANAS ISLANDS

The Marianas form a small archipelago of seventeen groups of small islands and islets, of which the government of the Philippines has made a province, although they are separated from it by close to 60 leagues. These islands were the first lands of the Pacific Ocean where Magellan landed. He loaded provisions there, which still abound today; but as he was robbed by the inhabitants who are singularly disposed towards this way of procuring goods they desired, he named them Islands of Thieves *(de los Ladrones)*. They form a continuous chain extending from north to south on a space of about 150 leagues. Later, their name was changed to Marianas.

The Spanish government sent there from the Philippines a governor whose residence is at Agana, which for a long time was the port of call of galleons from Acapulco. This governor commands a small garrison, and under his orders several lower employees posted at Umata, Ayat, Rota and other places. Almost abandoned, these islands are sparsely populated. Although the air is clean and the soil fertile, the islands are not too cultivated and the inhabitants give as reason the fact that the rats are so numerous that they devour all the harvests. Moreover the Marianasians are good and hospitable. And European ships find it easy to take on provision there especially since many of the people speak Spanish, although their native tongue is Chamorro.

It was Legaspi, first governor of the Philippines, who joined the Marianas islands to the crown of Spain. The Jesuits were the first religious to establish themselves there, and during their expulsion, they were replaced by the Augustinian Recollects. Queen Doña Maria de Asturias had borne the cost of the establishment of the Jesuits and moreover had invested a sum of 21,000 piastres for the maintenance and defense of this colony, plus 3,000 piastres for a college which was to take care of the instruction of the Indios. They wanted to make of these islands an important port for New Spain.

It is impossible to indicate accurately the population of the Marianas, for it does not pay tribute; at least it is certain

that it is not numerous. Summaries made in 1838 bring it to 6,982 souls. The mayor receives a salary because without it he would not find enough resources. The government also sends provisions there for the troops, who form a total of 160 men, including the commander (*sargento mayor)*, three lieutenants, and three sub-lieutenants.

The largest of these islands, going towards the north are Gouaham, Saypan, Rota and Tinian.

Gouaham or San Ignacio de Agana is the main island, it contains the small city of Agana. This capital of the Marianas, residence of the governor, is composed of six hundred houses, fifty of which are of stone; the streets are clean, well-kept and regularly fixed. All houses are divided in the same way, each one forming two rooms. In some respects, one would think one were in Spain or at least in the environs of Manila; for not only do the inhabitants speak Spanish, they have kept some Spanish customs.

Several guns are placed around the palace of the governor and are operated by natives. One notes in the village a college, a primary school, spinning mills, barracks and some vestiges of former great monuments. There are gardens where the most delicious fruits are cultivated; victuals and fresh vegetables are found there cheap. Its population is 4,680 inhabitants.

The small village of Mongmon, near Agana, produces corn, rice and tobacco.

Umata, the most important pueblo of the island after Agana, has a palace for the governor, built partly of stone, partly of *tek* wood; a very simple church, an old convent, a fort commanding the bay, a hospital: its location is delightful, and although the houses are made of nipa, the village nonetheless presents an appearance of cleanliness. The houses are surrounded by coconut trees and orange trees bearing delicious fruits. Banana trees are also found there and tobacco and *taro* are cultivated. Numbering 300, its inhabitants, although poor, look happy and contended with their lot; they raise pigs and fowl.

Pago, situated on the western side of the island, has a *casa real*, a church and a convent built by the Jesuits.

The islands of Tinian and Rota are notable for ruins of vast monuments it contains; this is what makes one think that at a very distant period civilized nations were established there which built palaces where now only bamboo houses are found. Nevertheless whatever they were, it does not seem that these nations had been Chinese or Japanese; because everywhere

they go these leave distinctive characteristics impossible to misinterpret. In the island of Rota, these ruins are composed of several columns, placed in such a way as to make one suppose that they were formerly part of an ampitheater. The inhabitants of these islands designated these ruins by the name of monuments of the ancients (*de los antiquos*). The countryside is of an admirable beauty in the island of Rota; it is covered with very lush vegetation and produces fruits in abundance, among others, watermelon, and delicious vegetables. There are many cotton trees which could be turned to great profit. Bats are monstrous there, and aside from rats, which are the plague of the island, there are wild pigs and stags in such a great number that from 800 to 1,000 are killed every year. It contains twenty houses and 450 inhabitants.

The island of Tinian is almost deserted and devoid of cultivation.

These islands are poor today, but they could become profitable if they were better cultivated. Aside from the products indicated, they are covered with forests furnishing among others, timber, the precious *tek*, and magnificent prairies for grazing considerable livestock; they produce a little rice, sugar cane, corn, cassava, *Maranta arundinacea* (arrow-root), sweet potato, sagou, coffee, coconut and some nutmeg; but the inhabitants are lazy and indolent and do not want to engage in cultivating the land.

No minerals are known in the Marianas islands.

The governor conducts the trials and the *gobernadorcillos* execute the sentences. Those convicted of serious crimes, if there are any, which are rare, are sent to Manila. The Marianas used to be a place of deportation to which were sent persons condemned for certain particular crimes in the Philippines.

All industry in these islands is limited to several spinning mills established in Agana. Their trade is likewise almost nil, consisting only of the sale of provisions and some products of the countryside to ships which touch there and which always find a hospitable welcome there. Caroline praos come to barter there, although a distance of 200 leagues separate these islands from their country.

CHAPTER XVI

CIVIL AND JUDICIARY GOVERNMENT

OF THE PHILIPPINES

The Governor General. — The Assessor. — The Civil Fiscal. — The *Real Acuerdo*. — Salary of the Governor-General. — The *Alcaldes Mayores*. — the *Gobernadorcillos*. — The Civil Guards. — The *Cabezas de Barangay*. — The *Bilangos*. — Special administration of the province of Tondo. - The *Ayuntamiento* of Manila. — Judiciary administration. — It is defective. — Delays in criminal trials. — The *Real Audiencia*. — The fiscals. Trial by the White Cock for Buddish Chinese.

The government of the Philippines is divided into two very distinct parts, although supreme authority in both is placed in the same hands, that is to say in the governor-general: these two parts are the civil and the military governments. In this chapter we will deal only with the first.

The Governor or Captain-General of the Philippine Islands, with the addition of the Marianas Islands, must necessarily be a general officer with at least the rank of Camp Marshal: he is sent from Spain with the titles of Governor, President of the Supreme Tribunal *(Audiencia)*, Vice Patron, Sub-Deputy Judge of the Administration of Couriers, Post Office and Dispatches, Leader of the Troops, Captain-General and Commanding General of the Marines.

In these titles he assumes the numerous powers with which he is invested; it is the custom in Spain, and it is so practiced that in no case can his powers be contested.

Nevertheless, as it would be impossible for him to fulfill directly and by himself so many various functions, special persons are given to him as assistants for this purpose. The first of these persons is the assessor *(juez lego)*, a kind of accountable minister to whom must be submitted all important affairs; he discusses them, makes his report and drafts a decree which the governor has only to sign. Sometimes also, the Civil Fiscal is consulted in these same affairs, and it is rare that a decision is taken without the opinion of one of these ministers, both of them jurists. When they are not agreed on a point, the governor settles the issue by invoking his title of Vice-Patron; then after having pronounced judgment, he solicits the approbation of the King. There are also serious cases where the governor consults what is called the *Real*

Acuerdo or *Junta de Acuerdo*, an assembly which under his chairmanship is composed of the President of the Supreme Tribunal, the Dean of the *Oidores*, the Fiscal, the Auditor of the Marines, the *Contador Mayor* and the Intendant General. He addresses himself particularly to this assembly when some dissent arises between him and the Supreme Tribunal, which, even if in certain respects endowed with a power balancing his, can nevertheless see its decrees annulled by the governor, acting in his capacity as Vice-Patron*. This title formerly conferred on him the immense power of naming his successor in case he should die.

The salary of the governor was first fixed by Legaspi at 2,000 ducats, plus the rights attached to his position; it was then raised to 4,000 piastres, then to 8,000, then to 13,400. In 1819 it was reduced to 10,000 piastres and finally after various fluctuations, set back in 1830 to 13,400 piastres (about 70,000 francs).

As seen above, the archipelago of the Philippines is divided into thirty-three provinces. Each of these provinces is administered under the Governor-General by a special governor who also carries the title of *alcalde mayor* or *corregidor*. These posts are usually conferred directly by the King or else if a vacancy arises in the interval of six years, the Govenor-General names the mayor for three years, while awaiting the approbation of the King, who sometimes confirms the choice and maintains the new mayor for three more years, sometimes replacing him by another person; sometimes several are named who arrive and await their lot.

When the administrators carry the title of governor, they must be military; they must be at least lieutenants; and these posts are not disdained even by colonels. The provinces of Cavite, Samboanga, the Marianas, Caraga, Samar, Iloilo, Antique, Capiz, Albay, Camarines Sur and Tayabas have governors: the heads of other provinces only have the title of mayor. All these heads simultaneously fulfill the administrative or judiciary functions; moreover they are assigned with receiving the tribute paid by the Indios to the King, which is called the *real haber*. Since these latter functions involve financial responsibility, they are obliged to furnish guarantees for a sum of 15,000 to 20,000 piastres, according

*The King is the patron of the Philippines; he is represented here by the Governor-General, who as viceroy, enjoys the same rights and prerogatives which would be enjoyed by the King.

to the importance of the province entrusted to them. The Governor of Cavite is the only exception to this rule; a lieutenant of justice is assigned to him for this post of his assignment.

The mayors have the rank of *capitanes de guerra* and wear the distinctive marks for it, although they are most often lawyers or even simple citizens; they are authorized to trade for themselves, if they renounce part of their salary, over and above which they have a right to so much percentage of the tributes they receive. Here is a list of the amount of the salaries of mayors; and he pays, to have the right of trading.

Albay	600 piastr.	125 piastr.
Bulacan	600	100
Bataan	300	63½
Batangas	600	130
Cagayan	600	225
Calamianes	600	300
Capiz.	300	130
Camarines Sur	600	170
Caraga	600	300
Cebu	600	180
Island of Negros	600	80
Ilocos Sur	600	125
Ilocos Norte	300	125
Iloilo	600	200
Laguna	600	137
Leyte	300	123
Misamis	600	80
Mindoro	1,000	80
Pampanga	300	241.7
Pangasinan	600	250
Samar	600	125
Tayabas	600	90
Zambales	600	40

Nothing is more fatal to the country than the permission granted to the mayors to trade for their own account; the result is that they think only of making a fortune at the expense of the local inhabitants whose interests, on the contrary, are their first duty to defend; they vex and oppress them, making themselves enemies of the men to whom they are sent as protectors.

The mayors are obliged to govern their respective provinces, conformably to royal ordinances, as well as those decreed by the *junta de acuerdo* of the Philippines in the year 1768, and which were entitled *ordenanzas de buen gobierno*. These statutes do the greatest honor to the worthy General Aguilar, then Governor of the Philippines; these are moral laws, just, protective and severe at the same time, making known to all members of the social body their rights and duties, preventing the encroachment of temporal power on the spiritual, defending the liberties of the Indios against all oppression; through them schools were established, measures were ordained for the destruction of clouds of grasshoppers and their eggs *(locton)*; the custom of supplying funds of the *comunidad* of each village was regulated; they concerned themselves even with the *dalagas*, young ladies, so that the latter would not be obliged to sweep churches or even pound rice in the sheds of the *doctrina (sic)* (Chap. XXX). All these ordinances are unfortunately not as strictly executed as they should be; thus, for example, in spite of their peremptory dispositions, the funds of the *comunidad* continue to be poured into the treasury, thus frustrating the Indios to whom they belong, since they created these themselves for the maintenance of their communes.

The mayor together with his assessor, a lawyer, form the provincial tribunal; according to the law he must be assisted by a notary, but this is not true anywhere.

The mayor resides in the capital of his province, where he occupies a kind of palace called royal house *(casa real)*.

The provinces are subdivided into communes or *pueblos*, at the head of each of which is placed a chief subaltern, taken from among the natives of the country and who has the title of *gobernadorcillo* (little governor). Every year, in the month of January, the twelve oldest electors of the pueblo gather in the municipal building and elect three candidates, in the presence of the *alcalde*, his notary, the parish priest and all persons who wish to assist him. These three candidates are presented to the governor-general so that he can choose a *gobernadorcillo* from the number. The preference ordinarily falls on the one who is marked first on the list. It will be admitted that it would be difficult to find anything more constitutional.

In the Bisaya, because of the distance from the capital and the difficulty of communication, it is the *alcalde-mayor*

who names the *gobernadorcillos;* but this nomination is only a matter of formality, because he is always enjoined to name the first marked on the list.

The *gobernadorcillos* or mayors of villages are assisted in their functions by lieutenants and *alguazils* of justice, also chosen by their respective heads, from a list of candidates presented by the same electors and the inhabitants of the communes.

Finally in each provincial capital, there is a kind of native guard composed of eighteen, twenty and sometimes thirty men armed with guns and commanded by a sub-officer called *capitan*, under the orders of the governor or of the mayor of the province; there is also the *bantay*, some kind of sentries or guard corps who keep lights burning the whole night which are placed in the streets and even at each entrance of the smallest pueblos; they are furnished with bells for sounding the alarm. The *bantay* guard is entrusted to seven men, inhabitants of the pueblo, who watch with indigenous sentinels in the capitals and correspond from one bantay to the other by giving frequent bell peals and shouting "Who goes there?" to passers-by. Finally the *alguazil-mayor*, a kind of police commissioner, completes the police organization of the pueblos; he is placed under the orders of the *gobernadorcillo*, and together, all look after public safety and peace, pursue criminals and guard the prisons.

When they are in a large enough number in a place, Chinese mestizos enjoy the privilege of naming their own *gobernadorcillo*, whom they choose from among themselves, but who always remains lower than the *gobernadorcillo*, of the natives and can never, like the latter, replace the mayor during his absence. It is mostly in the pueblos of Biñan, Tondo, and Cebu that mestizo *gobernadorcillos* are found. In general, the natives know very well how to enforce their rights and the government carefully maintains the rivalry existing between the latter and the mestizos, a jealousy which prevents them from uniting against him.

Numerous in the pueblo of Binondo, the Chinese, properly so-called, have also obtained the right to choose their *gobernadorcillo* among those who have embraced Catholicism; they also have their lieutenants and *alguazils*. In the meantime, their language, which no one understands, keeps them more separated than the Indios from the rest of

the population; thus in some way they form a government within the government and they agree among themselves marvelously.

The *gobernadorcillos* perform at the same time the functions of mayor and justice of the peace; each in their own pueblo, they are in charge of everything concerning municipal authority, disputes arising on the boundaries of lands and on the ownership of palm-trees, of police maintenance; they come to an understanding with the parish priests for obliging all natives to follow the precepts of religions; in the last resort they decide civil cases involving up to the amount of two taels of gold (220 fr.). They start the preliminary investigation of criminal affairs and send to the capital of the province the results of their investigations; they supervise the collection of tributes and treasury money.

These magistrates enjoy great esteem in the pueblos: they are accorded the *don* and the title of *maguinon capitan*; their wives have the *doña* and the title of *capitana*; it is even expressly recommended to mayors to treat them with consideration and ask them to be seated every time they come to the *casa real*: parish priests are also obliged to show them great respect.

It remains for us to talk about one of the most important institutions of the country; it is that of the *cabezas de barangay*, that is to say heads of *barangay* or the family, who are named every year among the eminent people of the pueblos, but whose election must be confirmed by the governor of the province. These *cabezas* are specially charged with collecting tributes; each one of them has forty-five to fifty in his collection. Here is how these tributes are calculated: a husband and wife without children pay a half tribute; minor children, more or less according to their number. Generally it is counted that each whole tribute represents five persons, and that is why in the description of provinces, we multiplied the number of tributes by five to find their population. As a matter of fact, some people multiply by six and a half, but that is wrong. As for the sum the tribute amounts to, it is 14 *reales de plata* (9 fr. 20c.), of which 11 reales are for the government and 3 for the church. The *cabeza* answers for the tributes he collects; thus each single person male or female, twenty-five years of age, pays a half-tribute; but as it often happens that they run away or change province, the *cabeza* is then obliged to pay for them. The deficit is sometimes so big that the *cabeza* himself is not

in a position to make it good, and is sometimes put in prison until he has paid. The *cabeza* stays in his *barangay* in order to continually have all the members before his eyes and to see to it that each one in turn carries out the statute labor he is obliged to fulfill towards his pueblo, for example, the *bantay* service; he is also their native arbitrator in some cases. In poor provinces he receives and transmits to the *gobernadorcillo* tributes in kind brought to him by the inhabitants. *Cabezas* are the traditional defenders of families composing their *barangay*, and it is the twelve oldest *cabezas* of the pueblo who elect candidates for the post of *gobernadorcillo*. In some provinces the outgoing *gobernadorcillo* and three candidates designated to replace him nominate the lieutenants of justice and the *alguazils*.

The institution of *barangay* heads was borrowed from the Indios among whom it was established during the conquest of the Philippines; at the time, they formed a kind of hereditary nobility. The heredity has been preserved at present: when one of these posts becomes vacant, nomination of the successor is made by the superintendent of finances in pueblos surrounding the capital and in remote provinces, by the introduction of other members of the *barangay;* it is the same for new establishments which necessitate from time to time the enlargement of the population. The *cabeza*, his wife and the eldest of his children are exempt from the tribute after three years of good service and then are granted the title of *don* and that of *pasado*, and remain exempt from all personal services; they can be elected *gobernadorcillos*. Votes are taken in a secret ballot and the least infraction against rules means nullification of the election.

In certain provinces mestizos and Chinese independently have *gobernadorcillos*, officers of justice, called among the Chinese *bilangos*; they also have their *cabezas de barangay*, charged with collecting their tributes, which are greater for mestizos than for Indios. They are divided into four classes: domestics, porters, gardeners and peddlers and their tribute is 12 piastres; shopkeepers, merchants of victuals and caterers pay 24 piastres; merchants of a higher category pay 48 and big traders 50 piastres. The mayor receives 2 per cent of the Indio tributes and 3 per cent of those from mestizos; in rich provinces this right brings a great deal to the mayor, when there is no diminution at all in the collection for which he answers to the treasury.

One can see in the foregoing that the administration of

the Philippine Islands is founded on altogether liberal bases, and these were set thus since the beginning of the conquest; these very wise and very paternal institutions have won for Spain the preservation of a colony whose inhabitants, in our opinion, enjoy more liberty, happiness, and peace than those of any other nation.

We have failed to say above that by virtue of a recently given ordinance, a special governor has been created for the Bisaya, answerable, however, to the Captain General; but we do not know if someone has already been invested with these new functions.

The province of Tondo, which is that of the capital, has also its *alcalde mayor*, notwithstanding the presence of the Governor General; he resides in Tondo, with his *alguazils* and his *teniente mayor de justicia*, a kind of *sub-alcalde*. Aside from the Indio, mestizo and Chinese *gobernadorcillos* who are all responsible to the *alcalde mayor*, there is in this province of Tondo the *ayuntamiento* or municipality of Manila, a body which enjoys extensive powers and high esteem: its organization goes back to the year 1571, when the Adelantado Don Miguel Lopez de Legaspi composed it of the most commendable Spanish citizens; its collective title is *excelentissimo*. It is composed of two ordinary mayors, chosen among candidates presented by the governor and twelve members and a notary commissioner *(escribano contador)*. From the two mayors, one is for the interior of the city and the other for the suburbs *(de a fuera)*, the *ayuntamiento* to represent the distinguished and very loyal city of Manila, to which the King in 1596 accorded a coat of arms and privileges, with the title of Very Noble. Members of this municipality are seated wherever they please in public celebrations. In visiting prisons, ordinary mayors have their place beside the *oidors*; their jurisdiction extends to a radius of 5 leagues from Manila, in such a way that within this radius trials can be held indifferently, either before the *alcalde mayor* of Tondo, or before the *alcalde ordinario de a fuera*, or even before the tribunal of the *audiencia*.

Ordinary mayors are specially charged with the internal and external police of the city, of the police for gambling, vagrants and thieves, and for this purpose they have *alguazils* and bailiffs under their orders; they hold hearings in the city, or they judge at first instance and perform the functions of civil tribunal and justices of the peace: in this

capacity they are assisted by an assessor.

The functions of the *ayuntamiento* consist of maintaining cleanliness and paving of streets and everything concerning public health; - of maintaining roads, lighting, cemeteries: and seeing to it that peace is not disturbed.

The weakest part of the administration of the Philippines is that of justice, due to several different causes we shall try to clarify, not without some fear that the confusion prevailing in this part does not seep into what we are going to say, in spite of ourself.

One can see above that in the provinces, mayors, *corregidores* or governors are tasked with dispensing justice; but as they are for the most part military officials and that they are occupied most of the time in receiving tributes and in enriching themselves by trade, by smuggling, since these things are done in a regular proper way, juris-consult assessor assist them; but the situation is nothing of the kind and the least difficulties, even in the most remote provinces, have to be resolved in Manila.

Let us start by looking at what happens in criminal cases. The *gobernadorcillo* of the pueblo where the crime was committed receives the first statements in the language of his province, for it is rare that he knows how to speak Spanish, although ordinances require it. These statements are communicated to the *alcalde mayor,* who, having no sworn-in interpreter, has them translated into Spanish by an Indio who knows the language after a fashion for having been a domestic for a time in Manila; then, with the aid of this same pseudo-translator, he continues on his part, the investigation of the case according to the facts, always very imperfect and often even erroneous, transmitted to him by the *gobernadorcillo*. Then, he sends a copy of everything to an assessor in Manila, so that this can dictate the action to be taken. New occasions for corresponding with the capital are not very frequent, so that papers often remain for whole months before they are sent back, especially when the act was committed in the Bisaya and in a remote *alcaldia*. Arriving in Manila in rough form they came from the hands of the *alcalde mayor,* most often the assessor can not understand the reports and is obliged to demand explanations which are given to him much understandable as possible. New difficulties arise; the papers go back, and in this way precious and unfortunately irreparable time is lost, because witnesses

sometimes lacked good faith, sometimes good memory and often they even disappear completely without anyone able to find them.

But the first difficulties are finally removed and it is now a matter of pleading the cause. Now the provincial tribunal has neither advocate general nor defenders for the accused. The mayor and Indios there who are tasked to fulfill these functions are in turn embarrassed about what happens. A provisional judgement is nonetheless pronounced; but then to receive a definite decision, the case has to be taken before the supreme tribunal of Manila where it finally finds competent judges. But precisely for this reason, the *promotor fiscal*, tasked with hearing criminal cases and as the traditional protector of the Indios, is obliged to send everything back again to the province. It will therefore not be surprising to learn that very often the accused die of old age in prison before the judgement of their case. A great part of these disadvantages result from the incapacity of *alcaldes mayores* about whose skill they are not too scrupulous

Civil cases are hardly better handled than criminal ones in the province; they entail enormous expense and loss of considerable time. In this respect, they are a little less unfortunate in Manila, although it happens only too often that the *audiencia* decides the issue by a judgement of *no hay lugar* (there is no place, time). But, since we have just mentioned the *Audiencia*, it is time to concern ourselves with this respectable, great and fine institution, the only one of its kind found in the Philippines, acting as a balance against the vast powers of the Governor-General.

The *Real Audiencia*, the supreme tribunal of the Philippines, for civil as well as criminal cases, is moreover tasked with resolving legal disputes of the treasury; it settles the competence of private judges *(juzgados privativos)*; it unites still many other powers and great authority which it draws partly from the Code of the Indies *(recompilacion de Indias)* and from various subsequent ordinances and decrees.

This tribunal, composed of only one house hears and judges at first, second and third instances all cases arising in the thirty-three provinces of the Philippines. The governor-general is automatically president of the tribunal; under him are a regent, five judges or *oidores* and two fiscals or attorneys-general, one for civil cases and the other for criminal cases.

It is rare that the number of members composing the *audiencia* is in full force; for even if the law of the Indies prohibits entrusting to them any function alien to those of the tribunal, on the contrary, they are overloaded with such. Among these numbers are the supervision of finances, audit of war and the marine, the administration of assets of deceased and missing persons, the latter giving rise to cases of the greatest importance. The upper junta of disputes of finances is composed of three judges of the *audiencia,* presided by the superintendent-general, sub-deputy of finances; three judges sitting in the chamber *(sala)* of justice which judge in appeal the decisions of the *tribunal mayor* and of the court of accounts; finally the *oidores* and the civil fiscal assist in the juntas of farms. An *oidor* is annually tasked with the function of judge of confraternities; another is assessor of the *cruzada* and with the commissioner and civil fiscal, composes the tribunal of the Papal Bull, still another is director of the *monte pio* or bank of pensions for widows of employees; fourth is protector and judge of slaves and freedmen; but these latter positions are purely nominal today, since for a long time now there are no longer slaves in the Philippines. One of the *oidores* is judge for hospitals and houses of refuge and sends back to Spain those who wanted to marry here: another is called *juez privativo*; he judges civil cases up to the amount of 500 piastres.

Attorneys-general of the King *(fiscales)* are specially charged with the protection of Indios and Chinese; they must take up the defense of individuals of these nations every time these ask for help, believing themselves victims of some injustice.

One can see that this multiplicity of duties must delay indefinitely the administration of justice, most of all, for the provinces, more than a half of which are situated outside the island of Luzon, with which they can communicate only when the monsoon is favorable.

We will end with what concerns the administration of justice by noting that those among the Chinese who continue to profess the religion of Buddha, not being able to take an oath at law, are subjected to trials of a special kind before being accepted to testify. The main one is the trials of the white cock, by which one is sure of extracting the truth. When a Chinese is being called before the *alcalde*, one starts by some preparatory ceremonies, after which he is asked if he told the truth and if he attests to it, he will have the

Criminal cases judged at the audiencia of the Philippines from 1837 to 1841 inclusive

	CRIMES AND TORTS								CONDEMNATIONS (Punishments)			
YEARS	Rebellion and conspiracy	Murder	Theft and fraud	Arson	Seditious meetings and notices	Falsehood and perjury	Immorality and scandal	Injury and maltreatments	Total of causes	To death	To the galleys	Destitution and other correctional penalties	Total of convictions
1837	0	43	54	2	0	2	8	5	114	6	99	17	122
1838	0	108	145	6	4	7	52	60	382	6	140	169	315
1839	0	74	149	1	5	2	45	41	317	6	192	46	244
1840	2	83	106	5	1	3	41	54	295	7	131	19	157
1841	0	131	216	12	2	5	66	67	499	3	173	77	253
Total	2	439	670	26	12	19	212	227	1607	28	735	328	1091

courage to cut the head of a white cock. The interpreter and the *gobernadorcillo* say to him, "Consider that if you do not confess the truth, the blood of the cock will fall on that of your parents and your family will be unhappy forever." At these words, if he prefabricated, he will not fail to be disconcerted and will avow everything; for, if persisting in his statement, he cut the head of the cock and after that he is convicted of paying, he would be pursued by public scorn and nobody would take to him anymore. We have indicated only part of the formalities accompanying this ordeal; the rest would have led us too far.

CHAPTER XVII

ECCLESIASTICAL GOVERNMENT AND PIOUS WORKS PUBLIC FEASTS AND CEREMONIES

Archbishoprics and bishoprics. — Religious institutes. — Nunneries. — Hospital. — Mercy. — Confraternities. — Funds for pious works. — Funds for the parishes. — Organizations for health and vaccination. — Public feasts. — Processions. — Novenas. — Pilgrimages. — Political feasts. — Village patron feasts. — Missionary works. — They teach agriculture, commerce and industry to the Indians. — They introduce new cultures. — Tobacco is the only plant which has not at all been brought by them. — The betel-nut. — Actual state of the missions. — Influence and authority of the clergy. — The Philippines is lost if the religious are removed from the islands.

The clergy of the Philippines which is orthodox Catholic, recognizes the pope, as a matter of course, the spiritual head, the king of Spain as patron, and the governor, the captain-general, as vice-patron. The city of Manila was constituted as an archbishopric in 1595, by a brief of Pope Clement VII; its archbishop can be regarded in some way, as the patriarch or the head in the Far East. It is in Manila where the bishops of Cochinchina are consecrated, and almost all the missions of this part of the globe recognize his (the archbishop's) supremacy. He has a secretary, an archivist and an official entity. Three voting bishops, those of Nueva Segovia, Nueva Caceres and Cebu, share with the archbishop of Manila the spiritual government of the Philippines.

Ten provinces depend upon the archbishopric of Manila: Tondo, Bulacan, Pampanga, Bataan, Zambales, Nueva Ecija, Laguna, Batangas, Cavite, Mindoro. These provinces comprise one hundred sixty-eight parishes, of which one hundred are served by the regular clergy and sixty-seven by the secular clergy.

The bishopric of Nueva Segovia, the seat of which is Vigan, the chief town of the province of Ilocos Sur, comprises six provinces, namely: Cagayan, Nueva Biscaya, Pangasinan, Ilocos Sur, Ilocos Norte, and the Batanes islands; they include ninety-nine parishes, of which seventy-eight are served by friars and eighteen by secular priests.

The bishopric of Nueva Caceres has for its seat the city by this name, the chief town of the province of Camarines Sur. Four provinces compose the dioceses, namely: Camarines

Sur, Camarines Norte, Albay and Tayabas. Eighty-seven parishes are served by thirty friars and fifty-seven secular priests.

The seat of the bishopric of Cebu is at Cebu, its diocese is composed of the whole of the Bisayas and the Marianas Islands, forming the remaining twelve provinces, and one-hundred forty-eight parishes served by ninety-five friars and fifty-three secular priests.

Here is the actual situation of the religious institutes in the Philippines, for both men and women:

Calced Augustinians. A provincial, a general procurator, a province secretary, a prior of the convent of Manila, an assistant-prior, one hundred thirty-two friars.

Franciscans. A provincial vicar, a province secretary, a guardian, one hundred twenty-one friars.

Discalced Augustinians. The same dignitaries and seventy-five friars.

Order of St. John-of-God, dedicated to the service of the hospitals in Manila and Cavite; the second depends upon the first and upon its doctor. A provincial vicar, a secretary general, a procurator general, a head nurse, a head sacristan and fifteen friars.

St. Clare nuns of the Order of St. Francis. A vicar, a procurator general, an abbess, a vicaress, a lady secretary.

The other women's convents dedicated to particular goals are:

The convent *(beaterio)** of St. Catherine of Siena, founded in 1696 to teach Spanish young girls to read, write, count, sew and also the Christian doctrine. It is composed of sixty members, nuns or lay sisters, governed by a prioress elected by them. Twenty-six white young girls are educated there.

*There is no French word which corresponds precisely to the word "beaterio". In another part of this work we used the word convent, even if the translation is not exact. The "beaterios" are a kind of convent for women, who do not wear the religious habit, do not pronounce vows and may go back to the world when they want to. These houses are always founded with the aim of dispensing charity.

The convent of Saint Sebastian of Calumpang. In 1719, four indigenous young girls dedicated themselves exclusively to the service of God and of Our Lady of Carmen. In 1735, the convent was organized adopting the habit of the discalced Augustinians. The religious could not number more than twelve. They do not pronounce any vows: they elect a prioress once every three years and live by the alms they receive and by their work. Thus the prioress of Saint Sebastian gives them every year 100 *cavanes* of *palay* (unhusked rice) and 300 piastres for sewing the scapularies and for washing the linen of the altar and that of the friars: they also accept pupils whom they teach the same things that the nuns of St. Catherine teach theirs. For the pupils who are very young, the convent accepts what the parents wish to give; those who want to and can work give nothing; the others pay 3 to 4 piastres a month, according to their means. This convent holds today twelve nuns, twenty-four older pupils, sixteen younger ones, a paying young girl and several women, widowed or married, who have come in as boarders.

The convent of St. Ignatius, founded in 1699 under the direction of Jesuit fathers, has twenty-five nuns, fifty-nine lay sisters and fifty-five pupils who pay 4 piastres a month for their board. Several of them, however, give only 2 to 3 piastres, because they help in the kitchen and in the laundry work (which is done once a week). Every year, in the month of October, spiritual exercises are held and attended by several hundred Indios (natives) who pay 2 piastres each for the preachers and the confessors, as well as the maintenance of the women who come to take part in the retreat. The first aim of this organization was to educate young girls in the fear of God and to teach them to embroider, to sew and to read.

The convent of Saint Rose, dedicated also to the education of young girls, dates back to the year 1750. The number of nuns and of lay sisters is undetermined.

The convent of Saint Rose of Pasig was founded in 1740 for the education of young native orphans. When the nuns go to the parish church, they wear the cloak of Saint Augustine, but do not pronounce vows nor accept any engagement. The pupils are clothed as though they were at home. The house maintains itself through the alms of the faithful and through their handiwork. When the children's parents have the means, they contribute what they can; but the maximum is 2 piastres a month. In general, they content themselves with giving several cavans of palay a year. Those

who are quite poor and who are destitute orphans give nothing. There are now in this convent sixteen nuns.

There are two hospitals in Manila. That of St. John-of-God founded in 1596 by the brotherhood of the Santa Misericordia: it is composed of three rooms and of one hundred twenty-seven beds, of which seventy-nine are for men, forty for women and eight for persons of distinction, members of the third order of Saint Francis and of priests. The hospital of Saint Lazarus or the hospital for lepers, founded in 1784, has one hundred six beds. We were for a long time the doctor of the first of these two hospitals, and at the moment in charge of the second.

Those called the pious works *(obras pias)* are attached naturally to the ecclesiastic government. Here are those which are established in the Philippines.

At the head we place the royal house of the *Misericordia*, a brotherhood founded in 1594 by a Spanish priest named Juan Fernandez de Leon; it is composed of a certain number of brothers who choose every year a *provedor* and eleven deputies to take charge of the funds placed in this house. Constructed in 1610, the King took it in 1735 under his special protection. The funds are lent to persons who need them, for mortgage or for playing at stakes, but with great caution; the accounts must be given to the King every five years. The interest which is obtained from the funds lent is distributed as alms, as services to the dead, as legacy for the hospitals, the chaplaincies, etc. A special fund called *small box* serves for the maintenance of the College of Saint Isabel, intended for the education of young girls. We are unfortunately obliged to admit that great abuses have crept in the administration of that establishment. The representatives who direct the use of the funds require securities for the sum loaned for commerce; they come to an understanding with the borrowers and it happens rarely that funds, once out of the cash-box, return to it again; therefore, the capital of this beautiful institution which was up to several millions, was already used up, and the *small box* itself runs great risks.

Then comes the grand brotherhood of the Most Blessed Sacrament, established in 1604 for perpetual adoration.

The brotherhood of Jesus-of-Nazareth was founded in 1651. Its aim is to exercise Christian charity.

Franciscan monks founded in 1618 the third order of St. Francis, with the aim of leading souls to heaven through works of mercy and charity: Franciscan monks founded it in 1618.

The brotherhood of Our Lady of Solitude dates back to the year 1651. Its principal aim is the procession of the Holy Sepulchre, on the evening of Good Friday.

The arch-confraternities of the Most Blessed Sacrament of Binondo.

The congregation of Saint Peter, apostle.

The venerable third order of penitence of Saint Dominic, for works of charity and the well-being of souls.

The brotherhood of Our Lady of Penitence in the Order of Saint Augustine, for the service of God and the spiritual good of souls: it was established simultaneously in Manila and Cebu.

The venerable third order of Saint Francis, in Sampaloc. This brotherhood was founded in 1729 principally for the indigenous people: only a few Spaniards are admitted there.

In Cavite, there are two confraternities: one called Our Father Jesus, and the other, the Most Blessed Sacrament and of the Blessed Souls of Purgatory.

The funds for pious works and legacies constitute an institution which we should not pass in silence. In 1771, during the expulsion of the Jesuits whose indelible mark will always remain impressed on all the establishments founded by them, in Manila, or in the provinces, their properties were confiscated, and their administration was entrusted to a special commission appointed by the government; the assets were deposited in the government cash boxes, and from then on they serve for making mortgage loans to individuals or to merchants, and offer a good source of business.

The community cash-boxes *(cajas de comunidad)* are an institution which does honor to the persons who first thought of the idea, but whose goal is not followed as it should be, something that unfortunately happens to many excellent measures which were extended as a favor for the Philippine Islands. The funds of these cash-boxes consist of a small contribution of a silver half-real, a little more than 30 cen-

times, which, conformably with law, the Indios and the Chinese have to pay. According to the established law these funds are intended for the construction and the preservation of all the charitable works or institutions which interest the pueblos in particular, for the payment of school teachers, of vaccinators, of defenders, of prisoners, of choristers, of singers and sacristans, etc; they are administered by the superior junta for finances, which place them for mortgages, but a rather considerable part is used for expenses which are quite different from those to which they should be dedicated.

We shall end this list of charity institutions with the Upper Junta of Health, dissolved in 1834 and re-established since, and with the Central Junta of Vaccination, established by order of the supreme government of the colony on December 20, 1806; a permanent commission sits twice a week in a room at the city hall, as much for vaccinating as for giving free consultation to all persons who present themselves.

All the institutions that we have just enumerated have for original and basic goal to bring whites and colored races together and consolidate the power of the Spanish government in a country so remote from the metropolis. If this goal is achieved, it should hardly be attributed to the ever inconsiderable military forces but to the perseverance of the ministers of religion, whose constant solicitude has always been the source of happiness of these islands. We do not claim to maintain that everything is perfect in these different religious institutions, we too know very well where they fall short, but we affirm that their defects are only exceptional and it would be wrong to judge them solely from that aspect. Moreover, we will repeat what we have already said in other parts of this work, that the Philippines, conquered by the patient labor of the religious, would be lost forever not only for Spain, but perhaps even for civilization, the moment the monastic orders are abolished.

Although the description of public festivals seems to be more related to the chapter on customs than to the one we are writing at the moment, nevertheless, since as in Catholic festivals almost all of them are more or less associated with religious ideas and ceremonies, we prefer to place this description here.

During the discovery of this archipelago, the Indios inhabiting it were idolatrous; today, thanks to the solitude of the religious, they are all Catholics.

Each village has its church, patron festival, processions, and novenas; everything becomes so many occasions for attracting and gathering around the church all the population of the environs who, once the religious ceremony is ended, gather in groups either to take a hearty meal or to refresh themselves with chocolate, cakes and various delicacies, and after the meal, to watch cockfights, whose arena is often situated very close to the church.

For the Indios, the *padre* or the priest is a father, a friend, a censor; they listen to him on every occasion and have the greatest confidence in him: he gathers them at certain times of the year to pray in common, and most of all during Lent to chant the Passion, translated into Tagalog verses; two persons chant it in the form of a dialogue and to a melody composed purposely for it. This practice has a particular charm for them, these peoples having remarkable taste for music; sometimes at the coming of Holy Week, they gather in large numbers and sing in chorus for a good part of the night, hardly worrying about disturbing sleeping neighbors.

Indios go regularly to mass, to which they are attracted by the music heard even in the smallest villages, the pomp surrounding the holy sacrifice, and the desire to join the confraternities and occupy honorable positions therein.

The publication of a Papal Bull is a ceremony attended by the authorities, the troops and music. The most beautiful procession is that of the Corpus Christi. On that day inhabitants of the suburbs of Manila rush towards the interior of the city, whose gates are closed while the procession is outside. Holding the Blessed Sacrament in his hand, the archbishop passes over the top of the flags of the regiments which he tramples under foot. The Governor-General marches immediately after the dais. This procession is the only one held during the day; all the others take place at dusk: the glow of several thousand of candles carried by persons taking part in it, the magnificence of the priests' ornaments and the habits which clothe the saints, the tableau representing the passion, the life-size crucifixes make of it a spectacle unique in its kind. If the procession takes place in a village, it becomes the occasion for reunions and feasts of all kinds; fireworks and salutes from small guns called *bersos* are constantly fired during the procession and after its return. The Indios never fail to participate in these festivals and if some infidel is to be found among them, he

is sure to come back converted. An *hermano* or an *hermana mayor* of the brotherhood provides all the costs of certain very famous processions, costs that amount to more than 1,000 piastres (5,500 francs). On these occasions, sail cloth is strung across streets whose pavements are strewn with flowers, while facades of houses are covered with hangings of brilliant colors. The whole population has the right to take part free of charge in the refreshments served.

On another occasion, we already spoke about the novena of Antipolo, its processions, prayers, pilgrimages and baths of mineral waters. Pilgrimages to the *Niño de Cebu* and its miracles, which resound in the whole of Bisaya, are a source of consolation for the Indios in all their troubles; if it were taken away from them, how could it be replaced? What other religion would have for them the prestige and power of the Catholic religion?

The clergy of the Philippines owns great wealth, a consequence of former donations retained and augmented by a well-arranged economy, and it must be admitted that this fund is made use of in the most honorable way. It distributes incalculable alms and is always disposed to lend money to industrious persons asking for help. Its conduct in this respect is above all praise and would alone suffice to cover some wrongs imputed to ecclesiastics. We will take this occasion to note that the voyage of Gentil, from which we drew some precious informations with respect to science, was written with a said partiality against the Catholic clergy of the Philippines. One recognizes unfortunately that the author was writing through the prism of philosophical ideas of his age and that above everything else he was seeking to win over the votes of principal partisans of those ideas.

Political holidays themselves all take on a religious tinge in this country. The holiday celebrated in commemoration of the victory won against the Chinese pirates takes place on the feast of Saint Andrew. The Governor-General, the municipality, the tribunal, all in festive carriages, preceded by four *pandoleros* who start the parade, are followed by troops of all arms. The standard of the city, the *real pendon*, is carried by the *alferez royal*, who is always one of the members of the municipality. This cortege thus goes through the city in the midst of artillery salutes, and after it returns to the city hall from which it started, all the guests take part in a big luncheon.

The most splendid feast takes place for the reception of a new governor and continues for three days (formerly five). Every element of it bears a particular stamp due to the customs of the country. It has to be seen as it would be too detailed and almost impossible to describe. What one can imagine is the marching of troops, the gathering of authorities, the sound of bells, the din of drums, the burst of trumpets, the majestic reverberation of artillery salutes, the rumbling of an infinity of carriages of all kinds. On the second day, there is a moment when the noise stops suddenly to make way for a respectful silence when the new Governor-General, who has already sworn before the supreme tribunal, and standing on an elevated platform, receives from the hands of his predecessor the staff of command and the key to the city, which he enters afterwards in great pomp, taking possession of his palace for the period of six years, a term fixed for the duration of his office. His installation is followed by several feasts and balls at which ladies of Manila display magnificently a luxury of Chinese silk, diamonds and pearls which could compete to advantage with those in the finest gatherings in Europe.

The arrival of favorable news from the metropolis also becomes the occasion for parades, artillery salutes and public serenades.

Patron feasts of the pueblos of Santa Cruz and Tondo are remarkable for their beautiful lights and competitions between the Chinese and the Indios whose features, costumes and language give them an aspect full of interest for the Europeans who watch them. The Quiapo fair and that of San Sebastian are distinguished by the great gathering of people and carriages and the cockfights which attract so many Indios. The whole society of Manila go to them; the gracious *niñas* of this great show themselves surrounded by numerous *cortejos* (gentlemen), and each one participates exuberantly in the amusements of the people of Manila.

This is the most appropriate place for dealing in detail with everything concerning the missions and making known the distinguished services rendered by missionaries to the Philippines. We take the liberty of expounding on a subject very close to our heart, and consider ourself fortunate if we succeed in convincing the minds of our readers of the convictions with which we are imbued.

When the Spaniards discovered the Philippines, they realized instantly that the military forces with them would not suffice to conquer a country as vast and comprising such a numerous population, while the metropolis, very occupied in extending its discoveries in America and in assuring its domination over countries it had already captured, would have neither the desire nor the power to help new possessions that were so distant. By good fortune, Legaspi had brought with him missionaries whose ardent zeal and boundless devotion gave him a support surer than the armies which the Spanish crown could have sent him. He therefore put all his trust in them, and they justified it through the immense service they rendered on that occasion to their common country; he kept several with him, and these did not take long in gaining the affection of the Indios, employing the latter in construction works of the city of Manila. Instructed by the religious missionaries, the Indios built ramparts, churches, public buildings, and convents of the capital. It was as if by magic that all those things rose from the ground, in the most expeditious and economical manner.

In the meantime, Legaspi assigned to other priests the task of conquering the rest of the archipelago; Fr. Martin Rada was left in Cebu, another one in Leyte, a third in Bohol; they alone kept the population in order and made themselves loved and respected. Juan de Salcedo was sent with forty men and some priests to subjugate the provinces of Pangasinan and Ilocos, and they succeeded through the same means. During that time, Fr. Juan Alba converted to the Catholic faith the natives of Masbate, and Fr. Alonso Ximenez, alone in the large island of Panay which today forms three important provinces, zealously planted there the Lord's vine. Moved by the solemnity of the religious feasts, the Indios rush in crowds to ask for baptism, which was administered to them with a pomp quite new for them.

It was through gentleness, charity, kindness and patience that the missionaries made themselves respected, much better than they could have done through threats or by the use of force. For their part, remembering the mistake committed by the Spaniards in America and by the Portuguese in the Moluccas, the governors never stopped enjoining the missionaries to treat the Indios well, to make them obey only through gentleness and persuasion, to win them through presents and to carefully avoid anything which could resemble violence.

Nevertheless the Indios were endowed with enough intelligence to understand the superiority of the fathers and the advantage they could draw from their teaching, either for the cultivation of the soil or for their industrial works; thus the attachment of these people to their benefactors became stronger from day to day and the influence of the missionaries more important. Subjugated and devoted, the people worked under their orders and even aimed for the same goal.

When the missionaries were all convinced of the power they had acquired over the minds of the Indios, they thought of correcting their vicious habits, by creating for them new needs and more innocent pleasures; they laid the foundations of the social structure on religion, harmony and obedience; they could not fail to succeed. They started by winning over the *rajahs*, chiefs and their counsellors, who were almost all old people, enjoying great influence over the people; they made them realize the advantages of social life, urged them to form villages by gathering the scattered dwellings; they granted them great distinctions and upheld them against their enemies; they taught them the use of stone and limestone, as well as the manufacture of bricks; they gave them the instruments necessary for making those. The Indio became interested in all these things that were so new for him and hastened to imitate them.

In the meantime, the lessons that the missionaries gave them bore nothing of the stamp of constraint and severity; they were made to love religion and work, by mingling these with pleasures and amusements. Gentleness and persuasion succeeded better with them than violence could ever have. The conquests made by religion as far as the most remote provinces were so swift that the government could, without fear, devote all its attention to the capital and concentrate there all its forces; it did not consider sending troops to the religious, which the latter never asked for and moreover had no need of.

It was the religious who rendered justice in the provinces and presided over the division of lands; they made the chiefs and the old people understand that the abundance of harvests does not correspond to the vast extent of territories they possessed, which to a large part was due to the fact that individual proprietorship of terrains was not recognized; they therefore proposed to assign a part of the lands to each inhabitant, and no one opposed this. Then the religious went around the countryside, showing how to distribute water

which grows naturally here and to use it to tint cotton and silk cloths, using bonga nut as mordant.

Although they already had coffee in different provinces, they did not know the value of this bean, and, thanks to the advice and observations of the missionaries, they were acquainted with this new source of wealth, which, up to then, they had disdained. In effect, the coffee of Silan near Cavite, equals in quality that of Moka.

For two centuries and a half, never had any European, aside from the religious, occupied himself with cultivation in the Philippines; all those who penetrated into the interior of the country were government employees who thought only of fulfilling their assigned functions. It was only in recent times that Mr. de la Gironniere, our compatriot and friend, founded a vast dwelling on the banks of the Lake of Bay, in the peninsula of Jala-Jala. One can therefore confirm, without fear of being contradicted, that everything the Indios know today, they owe solely to the missionaries.

In reality the Indios were familiar with sugar cane, but they used it only for seasoning their dishes, or else they extracted its sweet juice which they drank hot when they were sick. The missionaries, their advisers, friends, and fathers, always heedful of increasing their well-being and completing their agricultural education, taught them to make more advantageous profit from the precious reed.

Among all the plants, only a single one brought by the Spaniard into this beautiful colony was introduced and its cultivation directed by the government itself: tobacco. Nothing was at the same time more desirable for the natives and more profitable for revenue. A veritable gold mine not yet exploited enough by the government, but whose abundance and excellent quality everywhere it is cultivated could yield considerable revenues, this precious plant was brought to the Philippines from Spain. More than any other thing, the Indio loves, looks for and desires tobacco; he prefers eating only rice and salt rather than being deprived of his cigarette; without being inconvenienced and without ever complaining, he stands for days the heaviest and most fatiguing work as for example rowing in the sun or rain, as long as he has tobacco; he either chews or smokes it; one would say he draws new strength from it: men and women, boys and girls, young and old, everyone uses it, from morning till night.

After tobacco, which is their dominant passion and whose aquaintance they owe to the Spaniards, what they like best is the betel nut, whose use among them, as in all of India, dates from time immemorial. We will not dare say if they do not prefer it to tobacco; at least it is certain that it is impossible for them to do without it. Nevertheless the sailors who make the voyage to Europe, though not able to procure some, subject themselves without a murmur to that privation, proving to what point they can control their habits, even the most deep-rooted ones. The betel is the principal ingredient of the masticatory called *buyo*, which they compose in the following way: they take the aromatic leaf of the betel, which they call *itmo*, smearing it on top with a light layer of slaked lime made of oyster shells; then folding it lengthwise around a piece of areca nut, which they call *bonga* and which they cut into fragments in the form of spindles. They chew this preparation all day up to the present and also offer it to people to whom they want to show civility. This masticatory reddens the saliva strongly; it irritates and inflames the mouths of persons who are not used to it. They claim that its use preserves the teeth and strengthens the stomach; it is unquestionable that, thanks to the betel nut, they can do without wine and even food for whole days, especially when they mix with it a piece of tobacco to give it more strength. They report marvellous cures obtained from the betel nut. With the juice produced by mastication they sometimes rub the bodies of children to strengthen them. The residue called *sapa*, is ordinarilly thrown away as useless; sometimes however they swallow it or else apply it as topical remedy on the epigastrium of sick children, and this remedy is often effective. There are some people who, without using it constantly, nevertheless chew it after dinner in place of dessert. The chiefs keep their betel in elegant boxes.

This digression has deviated us for a moment from the missionaries; we will go back to it to repeat that through the sole influence of religion, the Philippines was conquered and only that influence will be able to keep it. It is religion which has snatched these peoples from barbarism, taught them agriculture and industry, prodigiously extended their trade and spread among them those first tinges of instruction of which our countrysides in Europe do not yet have. Now this beautiful colony will be irrevocably lost for Spain if Spain did not have the strength and courage to thwart the intrigues of certain foreign agents who neglect no effort to ovethrow the beneficial influence of the clergy, and who will unfailingly succeed if they are allowed to; yes, we repeat,

Spain will lose this colony if, through the fault of the Madrid government supporting the blindness of the inhabitants, the monastic orders were abolished, as Mendizabal and later Espartero wanted, and if from the ministers of a wise and enlightened religion one removed that influence which has subjugated these people, instructed them and kept their happiness and liberty up to the present.

As for the actual state of the missions, there still exist in certain localities in the provinces of Tondo, Pampanga, Pangasinan, Ilocos, Cagayan, Nueva Ecija, Camarines, Mindoro, Calamianes, Cebu and Caraga. Thus these provinces are almost deprived of troops; the few soldiers there are only assigned to act against the wild tribes of the mountains, which moreover they have done with very little success: the patience and moderation of the missionaries have been even more effective than armed forces, even against these untamed savages.

In effect, without this vast moral influence, how could a single priest keep in order populations as numerous? Moreover this influence gives him a great advantage over the *alcalde*, whom the Indios are not too disposed to love. The mayor is assigned to collect tributes; he has continual business relations with the Indios for trade; at the same time he is their judge: if he punishes them, he makes enemies of the very formidable ones, and yet he can not always do without them; if he shows weakness, they despise him, and sometimes do not recognize his authority, for the few soldiers he has under his command are themselves part of the pueblo where they have their families and friends; as for the regular troops, they are all gathered in Manila, the only place where the government runs any danger from the part of foreigners who are strictly prohibited to penetrate into the interior of the provinces.

Consequently, in reality it is the parish priest alone who governs and maintains order: a word from him and the greatest tumult is calmed on the spot; a gesture and each one withdraws silently. He is the benefactor of the Indios, he is their father; and if sometimes, perhaps in spite of himself, he commits some slight vexation, the Indios forgive him willingly, for they know that the *padre* is the only resort against the brutality of a mayor who does not understand them: on every occasion he serves them as defender and interpreter. Woe to the mayor who does not know his place and does not know how to get into the good graces of such an influential man!

Upon visiting remote provinces of the capital, one is astonished with the good upkeep of many villages, the cleanliness of the churches, the progress of children of both sexes, the beauty of their handwriting, the neatness and exactness of the designs and topographical maps they sketch; all that is the work of the parish priest.

On this subject we will cite the words of the respectable archbishop of Manila. "There are many villages such as Argao, Dalaguete, Bolohan, Cebu and several in the province of Iloilo where one would not find a single little boy or young girl who does not know how to read and write, an advantage of which very few places in Europe can boast."

In the Philippines, the priests are men who have dedicated themselves to living far from relations with their compatriots in order to devote themselves entirely for the welfare of the Indian races: it has been noted that madness is very common among the religious, and this has been attributed to the conflicts between nature and the privations imposed by celibacy; but the true cause is melancholy inspired by the profound solitude in which they live, surrounded only by Indios whose character is diametrically opposed to theirs, whose excessive nonchalance contrasts with the ardent zeal of the religious, and who too often pay their concern with the blackest ingratitude.

Oh, how happy France would be if she knew how to make proper use of that moral force in her new colonies! What economy in the process! What security for the colonials; what happiness for the natives! Thus, more than once riots of the most menacing aspect have been cleverly appeased by a single word from a priest. Thus, an old Viceroy of Mexico used to say that *"en cada fraile tenia el rey en Filipinas un capitan general y un ejercito entero,"* (in each priest, the King had in the Philippines a captain-general and a whole army).

The English themselves avow that if in 1762 they were forced to withdraw, it is because they were dealing with enemies who were much to be feared and too influential. If the religious were abolished in the Philippines, this colony, "the pearl of the Orient" will not take long in falling into the hands of England.

CHAPTER XVIII

MILITARY GOVERNMENT

Land forces. – Captain General. – *Segundo cabo*. Fortresses. – Manila garrison. – The engineer corps. – Provincial militia. – The total army. – Marine. – Royal Marine. – *Sutil* Marine.

The governor-general of the Philippines is, as we said earlier, at the same time captain general or commander-in-chief of land and sea forces; for this eminent post an officer-general is always chosen; most often it is a field marshall, sometimes a lieutenant-general; formerly it sufficed to be brigadier, a rank which in the Spanish armies is between that of colonel and field marshall.

Under him the governor-general has a *segundo cabo*, second chief who replaces him in his absence.

Several years ago, there had been a plan to completely separate military from civil affairs and to create for that purpose two secretariats; but this idea has not been followed up: both are still united under a single secretary, who is a colonel, and almost all employes are military, except the auditor-counsellor, fiscal and lawyer, who form with the precedent what is called the *secretariat of the captain-general*, which also fulfills the functions of court martial.

The governor-general is honorary president of almost all the *juntas;* he is chief of general headquarters, compdsed of the *segundo cabo* and five brigadiers or colonels. The commissariat which is formed by a general commissioner, a certain number of treasurers *(oficiales reales)* and many employes, has within its competence civil as well as military affairs.

Attached to the governor, a guard of halberdiers, fulfills the function of bodyguards; they watch over his person inside the palace and accompany him everytime he leaves on foot, for whatever purpose. When he goes in a carriage, or on horseback, he is escorted by a detachment of lancers. His Excellency's carriage is harnessed to four horses on ordinary days and to six on gala days: the governor-general and the archbishop are the only ones with a right to this distinction.

Since 1854, the *segundo cabo* is specially in charge of the personnel of the land army with the title of assistant in-

spector; to him is rendered an account of the situation of the coffers as well as of the military trials. The king's lieutenant is more particularly in charge of what concerns the situation of Manila.

One can not help feeling some astonishment upon considering, on the one hand, the extent of Spanish possessions in this archipelago and, on the other, the small number of troops, and most of all of European troops, found here. The regiments are almost entirely composed of Indios, and it is certain that today there are not one hundred Europeans among them; they have sent back a few at a time from the rest of the regiment in Asia, which, composed of 1,000 men, had come from the Peninsula to stay in Manila; but the laxity of the soldiers has made it felt that it would be better to do completely without Europeans, who almost always were the cause of disórders which would not have taken place without them. A great number of soldiers of this regiment died in Manila, as a result of their excesses. Moreover, as we have already said several times and we could not repeat it too often, as long as the Catholic religion and its ministers conserve their influence on the minds of the Indios, there will be no need for troops to maintain it. The Philippines was conquered, expanded and conserved through them; but will this happiness still be their share for long, and is it not to be feared that the philosophers may also preach in this archipelago, today so tranquil, and persuade its happy inhabitants to exchange their prejudices for an alleged liberty which would deprive them at the same time of their well-being and their peace?

The fort of Santiago in Manila serves as state prison: this fortress and that of Cavite have for governor an overseer *(castellano)* in each. Those of Samboanga and the Marianas have the rank of *sargento mayor,* which is equivalent to that of commandant. Cavite still has a commander of the engineer corps, who is a lieutenant-colonel, and in the province of Ilocos, there is a colonel-commander of arms with some troops. Dispersed in the other provinces, the soldiers are of such a small number that they are not worth being named.

The garrison of Manila is composed of five regiments of infantry and an artillery battalion of 1,000 men each. One of these regiments is supposed to be expeditionary, that is to say, sent from Europe; but nothing has remained of it but the name, for the reasons we indicated above; the following three, namely the regiments of the queen, of Ferdinand VII and of the princes are regiments of the line, and the fifth,

that of the infant, is of the line infantry; moreover there is an artillery batallion of eight companies, two of which are on horseback, with a deputy inspector (brigadier of the artillery), a special tribunal with an assessor (lawyer), a colonel in charge of munitions of war and artillery shops, and a headquarters of *facultativos*, that is to say, composed of officers from artillery schools and a battalion headquarters.

The engineer corps is commanded by a colonel who also has a special tribunal, like that of the artillery; this officer has within his competence all the fortifications, bridges and roads, the civil engineer corps and all constructions situated within the strategic radius of the forts. Drawn up under his orders is a company of Indio workers from Pampanga, composed of 72 men and 3 officers, plus a great number of employes, masters, assistant masters, designers, etc., distributed between the forts of Manila and Cavite.

The cavalry forms only a single regiment of veterans from four squadrons, the first of which is of lancers and is called the Luzon regiment of dragoons.

All these regiments, whose soldiers are Indios, have for heads Europeans or sons of the country *(hijos del pais)*; some of the officers are Indios who have even attained the rank of captain; they form a total of 7,000 men.

Aside from the forces we have just enumerated, there are still six regiments of disciplined provincial militia, whose heads are veterans drawn from the active army. These regiments carry the names of grenadiers of Luzon, Pangasinan, Pampanga, Batangas, Ilocos, Zambales, or Bataan.

To these must be added a detachment of marine grenadiers of 150 active men, and at the same time it must be noted that of these regiments only the first battalion is constantly under arms.

The urban militia of Manila still exists only as a plan, so to speak, since only the cadre is organized. The provincial militias also form 7,000 men, a number equal to that of the troops we have enumerated above. In time of war and for urgent cases, an auxiliary force composed of the following free corps is joined to them:

Eight artillery companies:

Four – of lancers on horseback from Pampanga;

Four – of mounted cavalry from Cavite;

Four squadrons of hussars from Pampanga;

Three companies of volunteers from the same province;

Twelve – from the pueblos of Pasig, Marikina, Tambolo, Laguna, Bulacan, Apalit, S. Simon, S. Miguel of Mayumo, S. Luis, Mejico, Guagua and Gapan.

Six hundred mounted guards, supposedly from public revenue.

Moreover each of these provinces has guardsmen taken from the capital and assigned to watch over the person of the chief, to mount guard in front of the *casa real* and to attend to various other services of public security; they are called the *dotacion* troop, because it is salaried, whereas the militia who ordinarily stay at home are only salaried when there is a need to mobilize them. The number of these *dotacion* guards is not the same for all the provinces; in this respect there prevails very notable differences: thus the province of Samboanga has 351 men, those of Batangas and Pangasinan have only 13, and that of Nueva Ecija has none at all. Be that as it may, their total amounts to 78 officers, 75 sergeants, 145 corporals, 32 drummers, and 1,586 soldiers, in all 1,945 men.

The land forces of the Philippines therefore form:

The five regiments of the garrison of Manila, the artillery battalion, the engineer corps, the Luzon regiment of dragoons, together	7,000 men
The six regiments of provincial militia, the marine grenadiers, and urban militia of Manila, together	7,000 men
The companies of free corps and the guardsmen of the public revenue	4,100 men
The *dotacion* soldiers	1,945 men
Total	20,045 men

It remains for us to talk about the marine. There are two in the Philippines: one is the royal marine and the other is the

auxiliary or light marine *(sutil)*; both hardly deserve the name.

The governor-general is chief of the colonial marine; for everything concerning it, he has a special secretariat; a special tribunal that judges affairs concerning the marine; a consultative junta is attached to it. There is a marine brigadier, two captains of vessel, eight lieutenants, three ensigns, a first mate of the fleet with the rank of ship lieutenant, a frigate lieutenant and a frigate ensign, serving in the auxiliary marine.

We have already spoken about the arsenal of Cavite, its shipyards and the armed ships that have come from there. A hydrographic committee is at the moment in charge of surveying the western and southern coasts of Mindanao and the eastern coast of the island of Luzon.

The auxiliary marine performs all the service of the colony, it is the only one that really exists; the fleet crews are commanded by young men from the country who could not serve in Europe with their rank, and are composed of vigorous Indios chosen from among the best sailors of the merchant marine. This marine forms four divisions, each composed of two *lanchas* and four *faluas;* of these divisions, the first is stationed in the river of Surigao, the second in Cebu, the third in Iloilo, and the fourth in Samboanga; nevertheless some *faluas* are stationed in the islands of Corregidor. Moreover there are four ships at Burias, from where they go to reconnoiter ships passing through the strait of San Bernardino; and some others at Puerto Galera in the strait itself.

The following table makes known the total state of what is called the *sutil* marine.

SHIPS	In the field	In the arsenal	Total of ships	Cannons in each ship.						Crew on each ship	Total of crews in the field.
				of 24.	of 8.	of 6.	of 2.	of 1.	Total		
Schooner advice-boats	1		1		1		8		9	40	40
Paquebot Tirol	1		1		1		8		9	40	40
Large launches can.	5	11	16	1			4	2	112	40	200
Small launches can.	2	4	6		1		4	2	42	40	80
First class faluas	21	6	27				4	2	189	30	630
Second class faluas	3	8	11	1		1	2	4	77	25	75
Barangayanes	2	4	6				4	4	48	25	50
TOTAL	35	33	68	22	29	11	258	166	486		1075

This marine was created in the year 1775, to defend the coasts against the pirates and to make war against them in case of necessity. It could only be a weak means for transporting troops from one province to the other if some troubles were to arise there; nevertheless it was used thus in recent years. For quite a time there had not been the least agitation in any part of the Philippines, whose provinces have only some armed natives as police. The *faluas* therefore rendered great service to the colony.

In the provinces most frequented by trading boats, there are port captains taken from one of the two marines; they reside in Manila, Cavite, Ilocos, Pangasinan, Cebu, Capiz, etc.

CHAPTER XIX

FINANCES

Administration and Officials. — Drafts provided by the metropolis. — Indirect taxes. — Tobacco. — Organization of this branch. — Fabrication of cigars. — Products. — Coconut and nipa wines. — Manufacture. — Products. — Customs. — Products. — Causes of decline. — Cockfights. — Various taxes. — Tribute.

Up to the year 1784, the administration of finances in the Philippines formed an integral part of the general government. At that time one realized for the first time the advantage of separating it, and an army intendance was created and assigned the general supervision of finances. Soon four others were established: those of Nueva Segovia, Nueva Caceres, Arebalo and Cebu, which in agreement with the intendance of Manila, were supposed to manage all finances of the archipelago. However this arrangement did not last long: the intendance was dissolved and the persons in charge of them were promoted to the rank of governors. After that the administration of finances went through a great number of vicissitudes, up to 1829 when it was decided to separate it once more from the general government and to name a general superintendent.

The general superintendent of the Philippines administers the finances of the colony as the captain general administers the military part and the archbishop of Manila the spiritual part. Authority is therefore divided into three branches, to which must be added the *audiencia* which hovers over all three and forms a happy balance between the powers which without it would each be too absolute in its sphere. In the meantime, as we have already said, the governor-general can in all cases take advantage of his title of vice-patron and take upon himself responsibility over all affairs. The superintendent is the honorary president of all *juntas* (councils) concerned with finances, except that called *presupuestos militares* (military affairs) presided over by the governor-general and of which the finance secretary is only a member; those over which he presides are: 1 – the tribunal of the intendancy and the superintendency; 2 – the upper junta of the claims department of the royal treasury; 3 – the upper junta of the management of the treasury; 4 – the junta of duties; 5 – the junta of auction sales; 6 – the junta of conflicts *(competencias)*; 7 – the junta of civil affairs of the treasury; 8 – the court of accounts; 9 – the chamber of ordinances to know the

litigable and consultative affairs of the court of accounts. The superintendent of finances has moreover within his competence the general war commissariat, the military hospital, the provisions stock and the provisioning of the forts of Manila, Cavite, Samboanga, the Marianas Islands and the general treasury of the army. He is the one who pays employes in retirement, the half-pay of soldiers and pensions. He posts and transfers his lower employes at will; for those of higher rank, he has to obtain the agreement of the king; finally it is also he who administers all the revenues and collects all taxes direct as well as indirect.

The only direct taxes existing in the Philippines is the *tributo*, which we have already mentioned on several occasions and which is levied solely on Indios and Chinese; but indirect contributions called *rentas estancadas*, form the most important part of the public revenue; we will start with them and will concern ourselves later with the *tributo*. But before going into these details allow us to make some general observations.

After having been for a long time a burden for the government of the metropolis to which it has cost immense sums, the Philippines started to become productive at the start of this century. On the one hand the opening of the port of Manila to all foreign colors, and on the other the establishment of tobacco manufacturers were the two principal sources of wealth of the country. The revenue which in 1780 amounted to 700,000 piastres, leaving a net product of 170,000 pesos, is today 2,625,176 pesos and the net product 445,444 pesos. But hardly had the colony started to become flourishing and to see its coffers fill up, when the deplorable state of finances of the metropolis forced it to resort to credit from the Philippines. Letters of exchange for considerable sums were drawn on Manila and as a crowning misfortune, the royal treasury, at once without resources and without credit itself, in order to procure a little cash, sold at a low price to usurious speculators its drafts which were paid exactly at maturity. Thus in 1839, Mr. Mendizabal and other ministers of finances of Spain, drew on Manila for close to 3 million piastres worth of letters of exchange and at the same time demanded that 100,000 quintals of leaf tobacco, that is to say, more than two-thirds of the colony's produce be sent to Europe. Only 70,000 quintals could be sent.

However, if the first drafts were paid exactly, there came a time when it was no longer possible to honor them: a sum of

1,700,000 pesos thus remained awaiting delivery, and the colony recognized this sum as a debt, pledging to use the interest at 6 percent. It is extraordinary that an operation as disastrous could have ensued under a regular administration, and there are moments when one is tempted to believe that it had taken place without the knowledge of the government.

We are now going in detail to the indirect contributions or *rentas estancadas*.

The first and most important of the branches depending on it is that of tobacco. General Jose Basco y Vargas created it in 1781; formerly cultivation of tobacco and its manufacture were free. It was not without difficulty that he reached his goal; but thanks to the measures he took with as much wisdom as patience, he succeeded in very little time to increase by more than twice the revenue of the colony. He started by subjecting to restriction a part of the provinces and his successors followed his steps. Cultivation of tobacco was allowed only in certain provinces distinguished by the denomination of *provincias cosecheras;* from there tobacco was sent as leaf to factories in Manila, whose central administration then sent them already manufactured to the different provincial administrations to be delivered by them for consumption. Profits in this operation were so considerable, that soon the colony could be self-sufficient and to meet its daily expenses it no longer needed to wait for the *situados,* that is to say, the cash sent annually from Nueva España; nevertheless, it still continued to receive thus for some time 250,000 pesos per year but in return the Philippines for its part started to send dispatches to the metropolis. The latter had originally advanced 55,249 pesos to the colony for the purchase of tobacco leaf as well as for necessary tools which figured in this sum for 5,249 pesos; but this loan was reimbursed in 1803 with a surplus of 239,047 piastres.

One will have an idea of the advantage drawn by the treasury from tobacco monopoly by knowing that only in these islands' 3½ million inhabitants, without distinction of sex or age, smoke and contribute to the consumption of this leaf. Up to now the Bisaya had been exempt from the practice, but it is going to be subjected to it like the rest of the archipelago. Actually we will not be exaggerating to suppose that each individual consumes yearly 4 piastres of tobacco, as an average, which therefore makes 14 million piastres (72 million francs) entering the government's coffers. One can rely on the exactness of this computation.

Tobacco grows equally in all provinces and, its quality is excellent. In the opinion of experienced consumers, it occupies first rank after that of Havana. Unfortunately lack of attention in the choice of leaves and negligence by the *aforadores* who receive them from cultivators, lack of care in the manufacture of cigars which are sometimes too hard and sometimes too full of ribs, have damaged the reputation of Manila tobacco in European markets and specially in France, where its strength, novelty and particular odor have made most smokers believe that it contained opium.

For a long time, tobacco was cultivated only in two provinces, Pampanga and Cagayan. In the latter the *alcalde mayor* is assigned to collect the whole harvest and he receives for each *fardo* of tobacco a commission according to the quantity. To this effect, he has with him an employe called the *interventor,* who receives the tobacco and distributes the money to the cultivators. In this province, cultivation is free, but they are obliged to deliver all the tobacco to the government for a price fixed in advance. Guards are appointed to prevent smuggling.

In the factory at Gapan in the province of Pampanga, where tobacco is also planted and harvested by independent cultivators, each one owns an enclosure where he cultivates the leaf, delivering the produce to the *caudillo* (second chief of the guards), who in turn transmits it to the superior chief and for his efforts receives independently from a premium fixed on each *fardo,* an extraordinary premium every time he is able to collect more than 500 fardos in the district of which he is in charge.

Since several years ago, however, the demand has increased so much that a new collection *(coleccion)* of tobacco had to be organized in Nueva Biscaya; there it is done by the *alcalde* under the same conditions and in the same way as in Cagayan.

Aside from that, in recent times the government has concluded negotiations with *alcaldes* of the Bisaya and with several private persons inhabiting that part of the archipelago, where tobacco is extremely abundant and very cheap, for them to undertake delivery of a certain quantity to the capital, where they are to transport it at their expense and risk, for a certain price and a commission for each quintal of leaves.

Finally, demand became so considerable that they assigned the military commander of the district of the *Igorrotes*

of Pangasinan, where the tobacco is delicious, to collect all he could find and send it to the depot in Manila, for a commission of so much percent, according to the quality, on all the tobacco he sends there.

Tobacco arriving as leaf in Manila is received in stores of the general management, inspected, examined and disposed of in such a way as to be exposed to the air, in order to be preserved up to the time it is judged suitable for them to be delivered either for manufacture or be placed in parcels *(fardos)* and sent to Spain, which has been done since several years ago.

Under the control of a director, manufacturing has considerably increased since not too long ago, as well as the number of workers in each factory. Here is the list of those existing today.

The cigar factory of Binondo is placed under the direction of three inspectors and as many assistant inspectors; it is divided into two departments. In one of them there are four hundred tables where more than five thousand laborers work, composed of *cabecillas* (section chiefs), rollers and cutters; this work is preferably entrusted to women: they are particularly engaged in the manufacture of fine cigars called *menas finas* for Manila and abroad. In the other department there are one hundred seventy tables of two thousand workers (men) occupied only with common qualities *(Menas comunes)* used for local consumption and of which very little is exported although in general they are almost as good and often, according to us, even better than the first.

The cigar factory of Arroceros, situated in front of Manila along the Pasig has been recently established; it is composed of two hundred eighty tables with two thousand eight hundred men making ordinary cigars for local consumption. This establishment is on the way to progress and it is probable that the number of workers will not take long in going up to three thousand five hundred.

The Cavite factory has two hundred tables and three thousand women manufacturing, like the preceding, cigars for local consumption.

In the *picadura* factory, there are about eighty workers occupied solely in cleaning and cutting tobacco leaves which can not be used for making cigars and which is used for making cigarettes in paper *(cigarrillos)* which are not exported.

Attached to this establishment is an inspector, then the necessary employes and eight hundred *cigarilleros* and *envolvedores* (packers).

Mr. Jean Dussoulier, a respectable old man and a French emigre from the first revolution bearing the rank of lieutenant-colonel in the service of the Philippines, has established and directed for a long time a factory of powder tobacco, for which he has succeeded in using all leaves and pieces of tobacco that used to be burned as useless. Our excellent compatriot, a disinterested man of integrity, renders the government this service without receiving a salary.

To have an idea of the progress of the produce the government draws from tobacco, we present to the reader the table on the next page.

The provinces of Ilocos consume much less tobacco than others in proportion to their population: this is due to the fact that the mountains traversing them are full of Igorrotes who cultivate and sell it illegally to civilized inhabitants of those provinces.

If tobacco cultivation were free, the planter would draw enormous profit from it. A quintal of tobacco leaf would cost him only 5 piastres; from it he would make 14 thousand cigars whose manufacture would cost him 5 piastres and two reales; for fourteen crates, add 3 piastres and four reales; total, 13 piastres 6 reales. He would sell each crate for 6 piastres and a half, thus 87 piastres and four reales; net profit 73 piastres, 6 reales or 550 for 100.

The immense profit offered by this branch of the public revenue to the treasury would still be increased greatly if smuggling could be suppressed and serious faults of the administration corrected.

According to computations made very carefully, based on capital which the government has in circulation in conformity with accounts from 1831 to 1835, it follows that:

1 – Subtracting from the product of the *renta del tabaco*, in an ordinary year, and from merchandise existing in kind, first all the costs of delivery, then the interest of capital at the rate of six percent;

TABLE REPRESENTING THE PRODUCT OF THE TOBACCO CONTROL SINCE ITS ESTABLISHMENT IN 1782.

			Piastre	r.	
From 1782	to 1785	the gross product was	260,597		6
1786	1790		1,382,857	1	8
1791	1795		1,370,348	7	12
1796	1800		2,276,895	1	6
1801	1805		2,159,727	1	18
1806	1810		2,797,404	1	2
1811	1815		2,270,939	5	9
1816	1820		2,314,611	2	7
1821	1825		2,755,961	6	13
1826	1830		3,332,795	7	15
1831	1835		3,707,164	2	

	Raw Product	Expenses	Net Product		
1836	1,833,405 3 15	1,097,252 5 13	736,152 6 2		
1837	1,922,261 1 17	906,965 8	1,015,296 1 9	4,990,011	1 11
1838	2,243,679 7 17	997,265 2 10	1,246,414 5 7		
1839	2,298,260 4 2	1,017,976 3 4	1,280,284 18		
				28,827,450	1 12

2 – Comparing between each other costs of delivery, manufacture and sale, manufacture costs, in an ordinary year, 16 percent more than delivery and the latter 16 percent more than sale.

On this rough estimate, according to which the thousand Manila cigars, sold in crates to merchants at the rate of 6 piastres and a half, and which, consequently, in view of the profit of 118½ percent, give the government, including so much for charges and expenses, only 3 piastres, all told, it will be realized how much the French government would profit from buying leaf at a low price and manufacturing itself cigars of the kind of those of Manila, which would be very easy for it, rather than buying cigars called *regalia* at the rate of 126 francs per thousand.

There is, however, one observation to make, and that is that the colonial government must not limit itself to encouraging increase in cultivation in general, but that it must also bring its attention to the quality of the products and to the manufacture of cigars, which should be done with more care, for although the supposed Havana cigars, sold at the exorbitant price of 20 centimes a piece, are very bad, those of Manila brought to France for sampling are even more detestable. We do not know who were entrusted with the care of choosing and taking delivery of them, but what we are certain of is that if they knew, as we do, how to distinguish the good kind from the bad, they would never consent to smoke those that are sold so expensively.

After tobacco, the most important source of revenue is wine from coconut and nipa: it is a weak wine on which a duty has been imposed since the year 1712. Originally, it was leased to private persons for an amount which was always increasing the price of the lease, at the start only 10,000 piastres, went up already in 1780 to 45,200 piastres: this urged the government to put it under control in 1787. Less productive than that of tobacco, it must, however, be placed immediately to second rank, and it is still liable to increase greatly, although Indios are the sole consumers of this liquid and, generally speaking, they are remarkably sober. There are several among them who have never drunk wine. The manufacture of coconut wine is free, like that of tobacco, in the whole of the Bisaya, but not in Luzonia, where it is done in the following manner:

In the middle of the part of the coconut tree bearing the

cluster and its flowers, there is a fleshy stalk full of sap, elongated and tapering. The Indio cuts this tip by inclining it to one side; he thrusts it in a cylinder of bamboo called *bonbon,* hanging it for twenty-four hours to let the sap drip. When the trees are numerous, connections are placed from one to the other, facilitating the work. Liquid collected from all the trees is poured into a bamboo cylinder carried on the back by a man trained for that skill. This liquid called *tuba* is allowed to ferment for eight days; after that it is distilled in a crude still, which is nothing but a cauldron with a bamboo pipe which conducts to a jug the alcohol, which may be distilled a second time. Six to eight jugs of *tuba* yield normally a jug of brandy or strong coconut wine which must ignite instantly, in order to be accepted.

Tuba extracted from nipa palm is more loaded with alcohol than that from coconut. Nipa grows on the banks of all rivers and its sap, taken before fermentation, forms a very refreshing drink. Indios use this wine in all their gatherings, festivals, games and cockfights: it is nevertheless very rare that they are intoxicated on other occasions and one never meets drunken Indios in the streets.

Designated as *colectoras*, different provinces are specially assigned to this manufacture: the following table will indicate these provinces, in which pueblos the distilleries are established, and the number of stills used.

Provinces	Pueblos	Stills	Total
La Laguna	Nagtahan	130	677
	Lilio	122	
	Majayjay	352	
	Magdalena	73	
Camarines	Libmanan and its suburbs		56
Pampanga	Hagonoy de Bulacan	3	17
	Macabebe	7	
	Batis	6	
	Lubao	1	
Tayabas	Lucban and its suburbs		60

Provinces	Pueblos	Stills	Total
Albay	Guinobatan and its suburbs		93
Pangasinan	Lingayen	28	81
	Birmaley	16	
	Salazu	14	
	San Isidro	8	
	Dagupan	15	
6 provinces	16 pueblos		Stills – 984

A general administrator of this branch of the revenue has his office in Manila and in provinces of Luzonia has under him special administrators, controllers *(interventores)* and inspectors *(fieles)*. In the Bisaya, each one prepares this wine himself, adding to it a bark which hastens fermentation. But inhabitants of this part of the Philippines do not realize how much this freedom is advantageous to them; they are so uncaring and lazy that they would prefer the government to put distillation under control, in order to be sure of never lacking this wine, without the effort of making it. When this measure will however be irrevocably established, they will probably start to feel the disadvantages resulting from it.

It is only for five years that we can indicate with exactitude the product of this branch of revenue; here are the figures:

In 1835, the net product was 403,741 piastres.

1836	457,921	piastres
1837	428,503	piastres
1838	398,835	piastres
1839	392,205	piastres

This branch which in early years brought very little, has started to increase and then diminished again, it seems through the effect of increase manifested in the consumption of tobacco; perhaps too, the introduction of foreign spirits has contributed to this, as well as the introduction of fraud in dealings with rum, whose distillation is now allowed.

Just like all financial administrations, customs, which we place at third rank, has had its alternate ups and downs. As long as the trade of Manila was limited to the coasts of Coromandel and Malabar, Bengal, the island of Java, China and Cochinchina and the ports of Acapulco and Cadiz, an employer, with the title of royal officer, sufficed for collecting duties levied on ships employed for trade. The Chinese, whose relations with the Philippines were very active, unloaded their sampans in the *alcaiceria* of San Fernando, where the merchandise was examined and where it was to be sold, and this still takes place today. Superintendent Basco who had endowed the colony with such fine institutions that people wanted to overthrow after him, but which they were obliged to put back in force, decreed in 1779 that customs would be directed by an administrator, having under his orders a commissioner, *visitas* or visitors of merchandise and a great number of employes and guards or customs officers. Service is done very regularly; it is only to be regretted that customs offices are so strictly closed on holidays and this often causes delays, often very annoying, in the expedition of ships. Stores and a warehouse are annexed to the customs of Manila; finally a subdirection of customs was established in Samboanga, allowing ships from provinces to make direct trips to Sulu, Ternate and other archipelagos, without being obliged, as they formerly were, to pass by the customs of Manila.

Here is the list of products of the customs during the same five years we gave for the control of wine:

In 1835, the net product was 380,145 piastres

1836.	312,338	"
1837.	305,609	"
1838.	324,341	"
1839.	308,545	"

We will not stop to explain why this product has declined instead of increased, although the difference is rather

remarkable, and we will add what, at first view, will seem paradoxical, that is to be desired that this decline continue, because everything shows that the diminution of revenue from customs is advantageous to factories of the country. In effect, the numerous factories of fine *piña* and *nipis* cloths; the *sinamays* of Iloilo, Camarines, and Albay, for ladies' clothes; cotton fabrics, napkins, cloths of all kinds from the provinces of Ilocos and Pangasinan; the Baliuat *tapis* in the province of Bulacan, and the great quantity of *guinaras* and cloths made of abaca manufactured in the country, would almost suffice for the consumption of the inhabitants who prefer them rightly to cloths brought from abroad, whose color is as bad as the quality, and is sold for lack of others and at the most depreciated prices. Thus the warehouse and the market have been glutted for a long time and yet among those foreign cloths today so scorned, are some which would find a sure market in the Philippines; these are the *cambayas* and printed cottons of France, whose solidity equals the fastness of color; but none are to be found any longer because the French merchants, instead of assuring themselves of the state of the market and sending shipments, neglect their interests and give the impression of withdrawing from competition. The result of this unconcern on their part is that consumers are learning to do without a merchandise they like and which they used to look for, and to turn necessarily to products of English and native manufactures. We can therefore only urge French senders to take advantage of the advice we are giving them, adding nevertheless, that alongside the strong *cambayas* to which must be given dimensions indicated farther, they should also manufacture some of inferior quality; they would always obtain preference over English manufactures.

Another cause of the decline of products of customs were the events that occurred in New Spain with which the Philippines was doing significant trade. To try to retrieve these losses, the government establishes certain new duties which, far from obtaining this result, only aggravate the evil.

Among the indirect contributions, one must not forget the right of keeping arenas for cockfights, a right which is leased and is not without significance, because these fights are the passion of the Indios, who always have their cock beside them, and would prefer to do without their wives than without this companion. There are these arenas or *galleras* in most pueblos.

Since it is in no way our intention to establish here the budget of the Philippines, where we obtained only with great

difficulty the information we have just given, we will limit ourselves to indicating the names of the main one among the other indirect taxes collected there; these are the taxes of the tithe, the Papal bull, the *alcaiceria* of San Fernando, the stamp-duty, playing cards, gunpowder, the authorization granted to mayors to engage in trade, market charges, confiscations *(comisos), mesadas ecclesiasticas, medias anatas, vacantes mayores y menores, analidades,* the secretariat of the government, etc.

Earlier we noted that the tribute is the only kind of direct contribution existing in the Philippines; this is the time to explain what it consists of.

The *tributo* is a capitulation, a sign of subjection, which the Indios consented to pay the King of Castile, when they recognized him as their sovereign lord. We already spoke of how the *cabezas de barangay* collected it, sometimes in money, sometimes in kind, remitting it to the mayor, who, having paid the *indulto* or tax imposed on him for permission to engage in trade, makes use of the money to buy various merchandises commanding a ready sale, which he sends to Manila and from which, after the sum of the tributes has been subtracted, moderate profits usually go to him.

Of all the branches of public revenue, the *tributo* is the most difficult to collect, especially in poor provinces; thus one often sees mayors, who have to answer for its payment towards the treasury, failing to keep their pledges and their bail bondsmen obliged to pay for them. On the other hand, since it is through the figures of the *tributos* that the population is evaluated, whereas the lists of *cabezas* are generally defective, and since a great number of Indios do not pay this tax either because they are tax-exempted *(reservados)*, such as old people and indigents, or because they hide themselves in order not to pay it, the result is that officially published population figures are anything but exact. However we are inclined to believe that the population of the Philippines including wild tribes, amounts to the figure indicated in the first volume.

From this tribute, a part was used from the very beginning to pay salaries of ecclesiastics and the *alcalde mayor's* guards; the rest is deposited directly in the government's coffers. Obviously the way this tax is collected must become the source of the greatest abuses, burdensome for the Indios and prejudicial to the treasury. Would it not have been much

simpler for the government of the King to have had in each province a special agent assigned to receive all tributes in kind and to make the most profitable exchanges for the account of the treasury. The benevolence and generosity which have always characterized the measures of the government towards the Indios have unquestionably protected them from the greater part of vexations they are suffering today; but the *Compañia de Filipinas*, in spite of the great advantages granted to it, has by far not been acting according to the same principles as the *Handel Maatschapy* of Netherlands, founded by King William I in 1829 at the time when that of the Philippines was expiring. The Dutch Company has exerted the most fortunate influence on the progress of industry and commerce in the beautiful colony of Java. Shortly after, France, having re-established Ferdinand on the throne of Spain, in order to indemnify it from the costs of war, could have obtained with a penstroke this colony, of whose importance it was unfortunately unaware. Nevertheless the famous La Perouse had already said in his *Voyage around the world*, "that a powerful nation that owned only the Philippines, if it succeeded in establishing there the most suitable form of government, could through the advantageous circumstances it offers, set little value on all other establishments it could own in Europe, Africa, and America."

Tributes are not always in the same amount: they were smaller at the start than they are today, for they have been increased to meet most of all two kinds of expenses, as can be seen in the following:

TRIBUTES AT THE START

	Tribute of Indios		Tribute of Mestizos		Tribute of Chinese or Sangleyes	
Original tribute	"p.	8 r.pl.	"p.	16 r.pl.	6p."	r.pl.
For expenses of the troops	"	1-1/2	"	3		
For the tithe	"	1/2	"	1		
TOTALS . . .	1 p.	2 r.pl.	2p.	4 r.pl.	6 p."	r.pl.
To which has been added since						
For the caja de comunidad	"	1	"	1	"	6
For the sanctorum	"	3	"	3		
TOTALS	1 p.	6 r.pl.	3 p."	r.pl.	6 p.	6 r.pl.

In the preceding chapters we have already explained what the *cajas de comunidad* are; as for the *sanctorum*, it is the part of the tax specially allocated to the expenses of religion.

Nothing is more difficult than collecting the *tributo* from the Chinese, because they use all means imaginable to avoid it. Nevertheless since it is known that they number 7,000 and that consequently the sum cannot fail to be of some significance, the government had decided to assign the collection to one of them for the sum of 30,000 piastres. But for some time changes have been made regarding them; they have been divided into four classes on which altogether new taxes have been imposed, with the purpose of obliging them to engage in agriculture, the only conditions under which they were allowed to reside in the country, where they made themselves very useful, or else to leave it, but in neither objective has there been any success. The Chinese who have credited protectors borrow money at great interest to discharge the taxes, and use their influence to escape the harsh orders decreed against them.

Although on the whole the tribute is a very moderate tax, the name it carries and the aspect of servitude attached to it renders it extremely odious to the Indios; and since moreover it becomes the pretext for a number of vexations they suffer from the hands of the *cabezas* and mayors, it would be very much to be desired that it be replaced by another kind of contribution; a tax should not be imposed on a particular class of inhabitants, while other classes are exempt from it. But up to the present, although there has been concern, the means of suitably replacing the *tributo* have not been found. Nevertheless it seems one could do without it entirely, since the prodigious increase of several other branches of the revenue, such as for instance tobacco; it is all the more urgent to make a decision in this matter, since many Indios, in order to avoid it, hide in the mountains to go and live with the savages.

Indirect taxes are used to pay all general expenses of the colony and they are also what furnished the means of discharging part of the letters of exchange drawn by the minister of the metropolis, notably under the ruinous administration of Mendizabal; but the facility offered by this operation has been so much abused that today the coffers are empty, and as we have already said, there are bills for more than one million piastres awaiting delivery and whose interests to the amount of six percent are paid by the colonial government. It is feared

that this state of things might have the most disadvantageous consequences and that one might end up by laying hands on the most sacred deposits such as the coffers of *comunidad* and the *monte pio* or pensions of military widows. In the same way that the crisis brought about by the establishment of the American republic struck the first blow at the finances of Manila, by causing the disappearance of the charitable works, whose funds supplied commerce with loans for big ventures, it may be rightly feared that this other crisis, which has been going on for such a long time in the European peninsula, might bring about the total loss not only of finances of the colony but even that of the colony itself, this pearl of the Far East.

CHAPTER XX

PHYSICAL CHARACTERISTICS AND MORES OF THE INDIOS

Distinctive characteristics of pure Indios, mestizos, and Negritos. — **Montescos.** — **Moral character** of the Indios of Manila. — **Their women.** — **Their talent for imitation.** — **Marriages.** — **Names.** — **Festivals.** — **Birth-giving.** — **Medicine.** — **Food.** — **Banquets.** — **Beverages.** — **Cleanliness.** — **Clothing.** — **Hair-do.** — **Weapons.** — **Costume of women.** — **Children.** — **Houses.** — **Portable huts.** — **Burials.** — **The *Angelorio*.** — **Pleasures of the Indios.** — **Cockfights.** — **Cestes.** — ***Salamancas*.** — **Theaters.** — **Fishing.** — **Baths.** — **Strolls.** — **Kites.** — ***Sipa*.** — **Chinese games.** — **Superstitions.**

It is the resemblance thought to be recognized between the inhabitants found in the Philippines during the discovery of these islands and those of Spanish America, which gave to the former the name of Indios, already applied to the latter. But although the most numerous, these Indios are certainly not the veritable aboriginal race of this archipelago; it is much rather the Negritos who were driven back by the Indios to the mountains where they live today in a completely wild state. As for the manner in which the Indios came to these islands, it is probable that their light canoes were pushed by winds and carried to the islands of the Pacific Ocean without their intention of going there. What gives great probability to this supposition is the fact that even today, ships frequently arrive from that sea, forced by monsoons to put into port in the Philippines.

Moreover the Indios of this archipelago have striking similarities to the Malays: the same color, form, character, customs; nevertheless, a slight difference in the physiognomy of these two peoples is to be noticed: that of the Tagalog race is more pleasing and more virile than that of the Malays, whose features are so close to those of women that it is often difficult to distinguish sex among them; all the more since both wear long hair and the men cover their heads with a kerchief. The Bisayas, closer neighbors of the Malays, differ less from the latter than the Indios of Luzonia; in the north of Luzon and in the interior of the mountains, through mixing with Chinese, Japanese and Negritos, the Indios have formed a great number of various races, of which we will have occasion to speak farther on.

The succeeding table shows the three distinct classes of Indios according to our observations.

	PURE INDIANS	MIXED INDIANS	NEGRITOS
BUILD	slender, average, sometimes tall	*Idem.*	Very slender, short and thin
SKIN	copper-colored, color of cooked quince, smooth	lighter, sometimes yellowish	color of well-roasted coffee
BODY	generally thin, well-built, slim	heavier	thin and agile
HAIR	black, smooth, thick and coarse	less thick	very black, kinky, less black than those of African Negros
HEAD	average or small, round but flat behind	generally big	small and rounded
FOREHEAD	sometimes wide but generally narrow	wider	narrow
EYES	black, bright, almond-shaped	less regular	larger, sharper and brighter
EYEBROWS	thick, arched	less arched	
LASHES	long		very long
NOSE	average, generally flat, sometimes less	larger	average or small flat
MOUTH	sometimes average generally large,	larger	average
LIPS	average,	thicker	average and more turned-out
TEETH	white, filed, very strong	strong and large	large and very strong
UPPER JAW	natural	well-developed wide cheek-bones	Natural
LOWER JAWS	Regular and strong	strong, more open	well-developed
CHEST	wide, firm and upright breasts among women	upright and drooping but firm breasts	*Idem.*
CARRIAGE	graceful and elegant	graceful	free
BUTTOCKS	well-developed and firm	same	same
THIGHS	slender	same	same
LEGS	slender	same	same
FEET	small, dexterous and alert	small	small, dexterous
FLESH	firm	same	same and alert
BODY HAIR	slightly hairy	a little more hairy	little
BEARD	none	little	same
GENITAL PARTS	not too developed; circumcised	same	circumcised

The *Montescos* are the non-subjugated Indios who continue to wander in the mountains or who took refuge there in order not to pay the *tributo*. In the province of Pangasinan, where they lead a nomadic life, they are called Igorrotes.

Descendants of the Chinese who captured Manila under the pirate Limahon, hunted down by Juan de Salcedo pushed back to the mountains of San Mateo, the Tinguianes took refuge in the mountains of Pangasinan; there they married women of the Montescos and an olive yellow race with Chinese eyes resulted. In the island of Mindanao is found still another race, that of the Mandayas, different from the preceding and believed to be descended from Japanese ship-wrecked on the island.

The Negritos *montescos* (little Negros of the Mountains) differ from all the other races by a great number of characteristics: they are the only ones who have the kinky hair of African negroes, although they do not have their flat and ugly physiognomy; theirs resemble more closely to that of the Malabares: the color of their skin is darker than that of the Indio, although it is not completely black: they have a shorter and more slender build, flat nose, bright and large eyes.

Although it is very difficult to classify so many different races, of which we will speak in more detail in another chapter, notably the races living in a wild state, on which we have gathered valuable documents, we believe it is possible to divide the natives into three distinct classes, namely: pure Indios or Tagalos, mixed Indios and Negritos (For their distinctiv characteristics, see table on page 274 – 275).

All Indio children are born with a more or less large blemish below the spine; as they grow, the blemish expands and gets discolored, ending up by blending with the general color of the skin, which remains darker.

One of the most singular traits shown by these people is their widespread toes which make it possible for them to easily grasp and pick up very small objects, like for example a *cuarto*, a coin worth 3 centimes; they also use their toes for climbing and grasping a rope. When an Indio drops something, he picks it up with his feet without stooping, and he goes down the stays of a ship with his head below, like a cat. His big toe is

often quite separated from the others, considerably extending his fulcrum, at the same time relating them in dexterity to the quadrumanes. If to this conformation is added a great suppleness in all articulations of the toes, one could imagine that an Indio could, if one may say so, give one a footshake, like Europeans give a handshake.

Indios have an extraordinarily fine sense of smell; there are servants who recognize, after returning from the wash, the shirts of their master among those of ten or twelve other persons, only by the odor. It is also claimed that if a man finds himself beside a woman of whom he is enamoured, she guesses his sentiments from the odor of his perspiration, and vice-versa. As a sign of tenderness, they ask for a shirt which has been worn by the loved person, and when it has lost its odor, they change it with another one; for them it has the effect of a lock of hair in Europe.

There is very little difference between the Indios *montescos*, that is to say those who inhabit the mountains and are also called Igorrotes, and those who stay in the pueblos and are subject to the Spaniards; thus when the former come out of their shelter to trade in the plains, they are recognized only by their costume: in effect, most of these *montescos* are *remontados* who refused to pay the tribute. The only difference seen in the features of their faces consists of a greater development of the cheek-bones and the lower jaw, a result of this nomadic people having to chew often green and hard fruits for nourishment and sugar cane from which they extract the juice with their teeth. Civilized Indios, on the contrary, eat only rice and foods easy to grind.

The Negroes of the mountains, who are observed in their maturity in their place are developed, and are more corpulent than those taken in their childhood to be brought up in pueblos, where they are employed in the lowest tasks, or else, just like Igorrotes of both sexes, in private houses as servants.

The simplest observation suffices for demonstrating that pure Indios prevail over all the other races by their grace, physiognomy and, in general, by all their physical qualities. The principal reason which made me consider them as an

essentially Indio race is that by mixing with the others, they lose the attractiveness of their physiognomy and there is no reason to believe they come from a mixture of white and black races: the remarkable thing is that the cross between whites and Indios often produce individuals more perfect than those born from the union of two whites. We will limit ourselves to citing an example among thousands of others. A Spaniard had married a lady from Manila, white and beautiful; he had four sons with her who resembled him, but all four of whom were very brown. After his wife's death, he had two other children from an Indio woman, his servant, both of whom were very beautiful and very white.

It is so true that pure Indios are not at all the result of some mixture with whites, that when this mixture really takes place, as in the provinces of Pampanga, Bulacan, and Laguna and in some others, where whites are in a small number, its products are recognized at first sight, as for us, we are convinced that first the *Negritos*, then the pure Indios, otherwise called *Tagalos* or *Tagalogs*, are the veritable aborigines of the Philippines, and that mestizo-Indios are mixtures of different races, some modified by others, and the most related to the Malayan and Chinese race which is unquestionably their source.

After having made known the physical characteristics of the Indios of the Philippines, we are now going to concern ourselves with their mores and customs; but beforehand we must point out to the reader that he will note the repetition of some details he has already read, notably in the third chapter of this work, and it is necessary to explain to him the reason. In the chapter we have just cited, we had in mind to make known the condition of the country and the mores of the inhabitants at the time when the Spaniards made the conquest. In this one, we propose to describe the actual state in which they are seen today: now whatever the modifications brought about by the new religion and the European civilization in the customs of these peoples, they must have kept many of those they had adopted formerly, either because in many of these cases, Christianity was not opposed to these, or because particularly when the various peoples are located far from each other, culture takes on a special and national aspect which is never completely effaced; therefore, in these modern customs of the Indios, one will rediscover many things which already existed since before the discovery of the Philippines by the Europeans.

But even in this respect there are nuances which must not be neglected. Thus, for example, the Indio of Manila has adopted many more European customs than those who have remained in the provinces, and since on the other hand, it is for the most part unstable vagrants who abound in the capital. it follows that the Indios to be met in Manila are, in general, the worst and the most vicious men there. Nevertheless one must not believe implicitly in everything they are reproached for; certainly the Spanish writers were too harsh towards them. If they are lazy, gamblers, *rateros,* that is to say when the opportunity arises, they have no scruples in stealing objects of little value, on the other hand, they are clever, imitate everything they see and do not lack intelligence. If they are vindictive, jealous and licentious, they can nevertheless be rendered useful when one knows how to punish them properly, sometimes combining blows with reprimands, diminishing their ration of rice and fish, cutting out three fourths of their wages; at least this is how the mestizos behave towards them, but then the former strongly detest them.

The Cagayanos in particular arrive in throngs in Manila to find jobs, with only the shirt and pants they're wearing. They are also as lightly clad when they undertake the trip to Europe. During the voyage, they sometimes remain for eight consecutive days on deck, exposed to a beating rain, without wincing or complaining; a shot of rhum restores them and there are even some who refuse it and prefer their betel nut.

Among these same Indios, there are some endowed with worthy qualities: liberal and generous towards their equals in need, sharing with them their food and clothing. There are some who have served for a long period of years in the same house without receiving wages and often even treated unjustly. The Indio is attached to the master who knows how to correct him properly and makes him feel the master's superiority without treating him disdainfully. Crimes against persons are very rare in Manila and still rarer in the provinces; murders are hardly heard of.

In reality Indio women share some of the defects of their husbands; but they are more hardworking and more sensitive than the latter; often they are the ones who earn a living for the family; many of them know how to read and write, although less generally than the men.

In the countryside, especially among the slightly higher classes where excessive civilization and bad examples have not yet penetrated, the Indio is good, grateful and generous; he receives people with pleasure and makes the greatest sacrifices in order to properly welcome the *castila* who honors him with a visit.

We have already noted that the Indio is very skillful and a good imitator; he practices all the trades one after the other without apprenticeship: coachman at one place, he will be lackey at another's and cook at a third place; but of unstable character and easily fooled by outward impressions, he will be an excellent servant with one master and a detestable one with another. Shy and apprehensive, reproaches hardly affect him; corporal punishment is more effective. If he recognizes weakness in his master, he abuses it, whereas under a harsh master he allows himself to be put in irons without a murmur and even walks with a firm gait to the *horca*, the gallows.

In Manila Indios are prone to getting drunk; in the provinces they are more sober, obeying their chief and most of all their priest. On different occasions we have already spoken of the wonderful power exercised by the priests on the people: they were able to inspire in them love of the government and the King, in whose name everything is done; when they are under arms, the Indios are concerned only with the service, and they fight well against enemies equal to them in number.

The most estimable Indios are those from the provinces of Pampanga, Cagayan, Pangasinan, Ilocos, and Cebu: these are almost all generous, good workers, courageous, industrious and capable: their defects are excessive deceit, an unbridled passion for gambling, especially for cockfights. They are all natural artists: musicians, sculptors and designers.

On the whole, we are convinced that the Indios would be capable of becoming much better than they are; but unfortunately they are all judged by those seen in Manila, inducing big errors about them. For them to become good in the hands of those who made them what they are, they should live under a more severe and less paternal government, which punishes them when they deserve it and renders them justice when wrong has been done to them. More than one misdemeanor has been committed because they know in advance that it will remain unpunished and that it will be easy to escape prosecution by justice. This system of indulgence, pushed to extremes, will perhaps bring about the loss of the colony.

Just like all inhabitants of inter-tropical countries, Indios marry young. Natural instincts are more precocious among them, and often, arranged marriages, make them wish to consecrate these unions by the sacrament which they receive according to Catholic rites without being preceded by a civil marriage which is unknown in the Philippines. The engaged couple often experience great difficulties in procuring the necessary papers, especially when they are poor and inhabit distant provinces; but the exhibition of documents is all the more necessary since Indios have no scruples about marrying twice and this would often take place if the law were not strictly observed; even then it does not always prevent the disaster, given the lack of order in the keeping of parish registries, and the negligence of the Indios themselves. After having had several children with a young and beautiful Indio woman, one of our servants had to wait more than two years to be able to marry her and legitimize the union, because the parish priest of his pueblo, an Indio like him had not been able to send him his baptismal certificate nor issue him a certificate attesting that he had not already married in his country.

Some of the ancient customs concerning marriage are kept up to this day: thus the groom-to-be has to serve in the capacity of servant in the house of his future father-in-law and give him presents for or a more or less long time; in return he often obtains favors from his future bride before marriage. One has tried to abolish this custom that is so contrary to morality and which would have even much more serious effects if after the breaking off of the projected marriage, the young girl did not easily find a new husband; this break-off often takes place through the fault of the parents, who speculate on this custom, which had been practical before, sending away the *baguntao* (fiance) in order to profit from the work and presents of a new suitor.

If however, the two young people love each other truly and after the fiance has finished his time of service, the father refuses to give him his daughter, the latter leaves the paternal house and places herself under the protection of the *fiscal* of her community, of one of the members of the tribunal or of the municipality *(ayuntamiento)* and soon after, the marriage is celebrated. At the occurrence of the ceremony, the old people give their blessing on the couple, kneeling before holy images; after which come the banquets, dances, salvos, fire-crackers and music.

Before the conquest of the Philippines, titles of chiefs were almost the same as those among the Malays, and in Manila

there are still known descendants of Rajah Soliman, a name which recalls the relations they had with Mohammedans. Some other Indio families have kept their old names such as Lacandola, Gatchalian, etc.; but most of them have taken the names of Spaniards who marked the period of the conquest: thus one finds among pure Indios Legaspis, Ocampos, Salcedos. The mestizo descendants of Spaniards, Chinese and Indios generally carry the names of saints preceded by the article *de* and the baptismal name by *don* Manila is full of Don Juan de San Agustins, Don Francisco de San Miguels, Don Sebastian del Rios. Among themselves they treat each other with the greatest respect and show a really astonishing politeness. We have often heard our *sota* or stable valet call the coachman Don Domingo.

As of the titles they take, these are positions they occupy or have occupied, either as members of the municipal council *(tribunal del pueblo)* or as *gobernadorcillo;* the latter is also called *capitan.* All these designations are likewise given to women: thus every day one hears, for example, the wife of *Teniente Domingo* call herself *Tenienta Maria,* or that of *Capitan Juan* being addressed as *Capitana Pilar;* there are even *capitanes actuales* and *capitanes pasados.* After all these titles comes that of the *cabeza de barangay* whose significance we explained earlier; the one carrying it is only moderately flattered by it, because since he is responsible for the tax he collects, it often becomes very costly for him. The advantage of these titles is as a path to others; moreover they assure those bearing them the denomination of *maguinoo,* the equivalent of Spanish *caballero* or the English esquire. Thus in stanzas or songs improvised in their banquets as well as in speeches addressed to those newly-elected to administrative functions, one often hears the expressions of *Maguinoon-Capitan-Juan,* if it is the husband, or if it refers to the wife, *Maguinoon-Capitan-Babay,* as if to say the *Illustrious Capitaness Woman.*

In her household, the Indio woman is a veritable slave; everything revolves around her: all her intelligence is set to work for creating resources, for the husband spends his life resting, although he almost always owns no property. If they deal in a little trade, it's the woman who manages it; if there is a process to be taken before an authority or a judge, she takes care of it, and she almost always succeeds much better than her husband would have done. There are nevertheless certain provinces where the women prove to be more timid and confine themselves to indoor tasks, they cultivate their fields, harvest rice, sort it, take care of livestock, put up food shops

(carinderias), shops for chocolate, jams *(matamis na poto)* and *buyo* (chewing stuff).

Many of them become midwives and acquire the reputation of *mabutin gilot* (good midwife) especially when they have grown old in the practice: they are never embarassed; with assurance they solve the most difficult cases and the most arduous questions. Even when pregnancy dates only several weeks, they hardly hesitate to announce the sex of the child, and they are untackingly consulted on this important question. Meanwhile, they show extreme ignorance and resort to the most imprudent practices: such as, firstly, the application of hot bricks on the stomach while pressing these with all their strength; then the pressure from top to bottom done by a man trained for this operation and is called a *tenedor*. The woman lies down on a mat spread on the *saji* or bamboo flooring of her little room; the man places himself at her head and presses with all his strength on the base of the uterus to hasten the coming out of the infant: it is no doubt useless to note how serious are the disadvantages of such practices. The midwives separate the child from the mother only after the entire delivery and to prevent air from penetrating into the body of the woman in child-bed, they place a foot on the vacuum caused by the exit of the child. If the woman in child-bed has a fainting-fit or a uterine hemorrhage, they pull her hair with force. We have seen one example of the efficacy of this practice. One day we were fetched for a woman in birth-pains who was having convulsions similar to epilepsy; while waiting for our arrival she was attached by the hair to the foot of a table, and we saw her regain consciousness without needing any other help. When the delivery is ended, the patient is given a glass of fresh water and she is allowed to eat *basa-basa*, that is to say sugared rice floating in water in which it was cooked. During labor, one tries to inspire the woman to have courage and confidence by surrounding her with the most sacred religious objects, a crucifix, images of the Virgin and saints, lighted candles. After the delivery, the *biguis* or tampon is applied below the womb and maintained by a very strong pressure to prevent hemorrhage. It is not the same idea as that of pressure as prescribed by Dr. Baudelocque, the nephew and other obstetricians in case of hemorrhage.

Montescas and Negritas deliver almost always without help and are often alone when the pains arrive; they then stand up, supporting the womb against a bamboo and pressing it hard, imitating the movements of the *tenedor*. The infant is received in warm ashes where the mother lies down beside it: she cuts the cord with a piece of sharpened bamboo, an oyster

shell or a stone and stops the hemorrhage caused by the tearing of the blood vessels by putting together their various tunics on the wound, which is more surely effective than all possible ligatures. That done, the woman in child-bed submerges herself in water with the child and then goes back to lie down, covering herself with leaves.

How many times the observation of all these practices, so barbaric in appearance, have filled me with contempt and fear, while satisfactory results came on many an occasion to prove to me that some of the measures used by nature doctors were rewarded with great success.

The *mediquillos* or Indio minor doctors are very numerous in Manila, and each pueblo has its *vacunador* (vaccinator), paid by the community. Although doctors in the Philippines have borrowed a great deal from European practice, they have no less methods that belong only to them or which they borrowed from Chinese doctors who are found in great number in the capital. Especially in the countryside, in imitation of the Montescos, the old people go searching for roots of certain plants which they then prepare and administer in all forms: they dry them and grate them with a sting-ray's tail; they are at the same time herbalists, pharmacists and doctors. Among their drugs, one finds astringents, diuretics, purgatives and most of all very powerful sudorifics; they use coconut oil in a thousand ways; they have balms, resins, essences; with betel juice they rub the stomach of children afflicted with dysentery; they know how to stop convulsions and even to prevent them. By means of quicklime, they cure in a very short time whitlow and abscess and aborts them through application of very hot aromatic herbs cooked in coconut oil.

Although it is not included in our plan to treat in detail medicine as practiced by Indios in the Philippines and that of the Chinese practicing in Manila, we can not desist from saying a few more words on it; it would take a whole volume to describe the new methods we saw practiced and the sharp observations imparted to us. It is sad to be forced to say this, but it is certain that science will make little progress as long as it neglects experience and, as in France and even in the whole of Europe, remains attached to the routine of the school. It seems that we should vary our medication, more often than we do, if not according to the individuals, at least according to the circumstances. It is claimed that Mr. Raspail intends to demonstrate that medicine has made no progress since

Hippocrates. In the Philippines where doctors practice their art without any control, they vary their method at every instant, through new applications and tests, when they see that experience does not furnish them sufficient successful means.

The Indios maintain that air plays a great role in all diseases, and the Chinese add that it is the lack of balance between cold and hot and the perpetual war between these two principles that cause all disturbances afflicting our economy: it would be difficult to affirm that they are completely wrong or right. Perhaps we will investigate one day in a special work to what extent they approximate the truth, in the midst of the absurdities with which they cloud it.

Thus it is for extracting air that the Indios employ a great number of topical remedies and repercussives. The *tandoc*, an instrument of their invention which they use for this purpose, is a piece of buffalo horn pierced at the end and which, applied by suction, has the effect of a cupping glass; it is closed by a leaf or a bamboo skin placed at the suitable moment to support the vacuum. Thus applied for instance on the back and along the posterior part of the neck, it is moved from top to bottom *(astiran tandoc)*, producing an effect stronger than our ordinary cupping glasses. We would like to be able to describe here in detail the *bantil* and the *sobar*, applied by professional *tandoqueros*, male or female.

To re-establish harmony between hot and cold, they administer certain remedies possessing one of these two qualities. When they talk about a fruit or a plant, they say that one is hot and the other cold. They also practice *pisil* or massage, which almost immediately relaxes the fatigued members and disposes one to peaceful sleep: it's a kind of magnetism of which we ourselves have felt the most beneficial effects, during a dysentery with which we were seriously afflicted and which was prolonged without interruption for eight months.

It cannot be doubted that the remedies they use are heroic for they obtain marvelous cures from them; one must never systematically deny things which one has not seen. We have been frequent witnesses to many cures affected by the *sinkat* or *ginseng*, the Chinese panacea, by the *aka*, by several particular species of tea. We too have with success made use of several of these remedies, for example, *aka* which in Manila enjoys the highest reputation for afflictions of the bronchia and the lungs. The worthy archbishop, Don Jose Segui, urged

us strongly to prescribe it in the hospital in our charge, and we had good reason to congratulate ourselves for having followed his advice.

The Chinese possess moreover very powerful agglutinative, maturative, suppurative, dessicative plasters.

It seems to us that one would be wrong to be astonished with the progress made by medicine in China where it is founded only on experience, in our opinion the best basis, especially when it is enlightened, as it is in Europe, by anatomy and physiology; we say one would be wrong in being astonished, since at the moment the Europeans penetrated that empire for the first time, they found such an advanced activity. They had printing, gunpowder, the compass, why would they not have remedies against convulsions and migraine? We just cited migraine, because after having seen the Indios cure this affliction with unbelievable quickness, we wanted to try their method which succeeded marvelously, and having experimented after our return in France, we were very glad on many occasions, to note its efficacy.

The Indios nourish themselves principally with split rice in water called *canin* in Tagalog language and *morisqueta* in Spanish; it is the bread of the natives of this archipelago. Cooked in just enough water so that it is soaked, the fire is removed from below the pot when it has dried up, after boiling for half an hour. Two *chupas* of rice of which one is equivalent to the contents of a drinking glass, when cooked, suffices a man for a day. Their favorite dish is *goulay;* this is a stew made of meat or fish with a little tamarind, to which is added the leaves of certain plants varied according to taste and cultivated in gardens surrounding their houses. *Sinigan* is another stew very similar to the *goulay*, and whose soup is drunk, as the meat is eaten. A lot of dry fish is eaten in all provinces, and fresh fish is so abundant that often the Indians catch it only the minute rice is placed on the fire, all of which is quite convenient since all the villages and even the smallest isolated houses are always situated on the shore either of the sea, or of a lake or river. Their seasoning is salt, pepper and the aromatic *paxio. Houlam* is also one of their favorite dishes.

The meat of buffalo, cattle and stag, salted and dried in the sun, makes what is called *tapa*; this is delicious fare, when the animal's meat used to make it is young and tender, and when recently prepared; otherwise, its odor is often very strong. The Indios do use it not only as a food of which they are very fond; it is also part of the compulsory diet in certain

diseases of the digestive tract, when exhaustion causes loss of appetite. Suckling-pig roast on a bamboo spit hung in the open on two stands above glowing coals, is a dish reserved for big occasions and is served with a good-tasting brown sauce. Besides, these Indios are so temperate that they are satisfied with just their rice seasoned with a little red peper *(chile)* or a small pepper the size of a barley-corn, which causes a burning sensation in a delicate mouth, or else with a little honey or sugar.

The Indios take three meals, lunch, dinner and supper; they take these meals in the kitchen, where there is usually a small platform made of bamboo around which they seat themselves in *cuclillas*, that is to say, on their heels. In the middle is placed the big dish of *morisqueta* from which everybody usually gets rice with his hand and places it sometimes on a leaf or a plate in front of him. The principal dish is surrounded by different sauces flavored with *tuba* vinegar, fruits pickled in Castile vinegar and Chinese *soya*, of which they are extremely fond. Fruits of all kinds also find a place in their meals when they are able to procure some.

It is strange to see the way in which they take rice with five fingers, soak it in sauces or the *hors-d'oeuvre*, carry it to their mouths, facilitating the introduction by pushing the portion with the thumb folded in the hollow of the hand. In general, they have good appetites.

In the beginning the foreigner who arrives in the Philippines feels a rather natural repugnance for this practice, so different from that of Europe; but little by little he ends up by getting used to it and sometimes he even accepts the *bocatido*, when it is offered by the fair hand of a young Malayan girl who feels particular pleasure in eating with the fingers, as she used to do at her *mama's* (wet-nurse). When the meal draws to its end, various sweets are brought, called *matamis*, such as the *calamai de coco (calamai latik)*, the Buri sugar from Laguna, the brown *panocha* or preserve from Chireta, and honey in the mountainous regions; after this a *tabo* or coconut cup full of water washes down these various dishes and everything ends with the cigarette and the inevitable *ichu* or *buyo*, a chewing concoction of areca betel and slaked lime.

After lunch, the most solid meal, the *siesta* is taken communally.

We said above that the Indios are very sober and nothing

is more exact when it comes to their normal habits and when they are by themselves at home. That is so true that an Indio in the most expensive provinces, needs no more than a silver real and a half per day in order to live, and since they are paid the amount of one real daily, plus food, one can see that it would be very easy for them to amass money if they were less lazy and less improvident; but this improvidence goes so far that there is no worker who owns enough money to buy materials necessary for the work ordered from him: one must advance money to the carpenter for wood, to the laundress for soap, and so forth.

In the meantime this sobriety leaves them and they become gluttonous and sumptuous when they invite guests to their table, especially when they receive a *castila*, that is to say a white man, because for them every white man is a Spaniard. They entertain especially their friends when there is a marriage or a baptismal ceremony at their home, and even when there is a death in the family. If one of them is named *gobernadorcillo* or *capitan* of the pueblo, nothing is spared to celebrate that happy event. The banquet is often served in the shade of thick trees, near the kitchen, itself also set out in the open; the abundance of food and the festive air recall the bridal luncheons of Gamache. A boisterous joy prevails among the guests, numerous toasts are made to the *maguinoones capitan lalaqui y babay;* verses are recited in their honor; repeated applause resounds, accompanied by music in good taste, interspersed with salvos fired by *veros*, small vertical guns borrowed for this occasion from the parish. To start the day, mass is heard by the whole municipal body in court dress, a compulsory costume which is worn with an admirable seriousness; when the meal is ended and the heads warmed by coconut wine, nothing is heard all over but joyous songs; the *comintangs* and the Tagalo and Pampango national songs accompany the dancers of the village who are paid to enliven this festival.

When the meal takes place on the occasion of a religious ceremony as for example when a young Indio has just been ordained a priest, everything remains formal and serious during the meal, and it is only in the evening that music and dance regain their sway: then the Tagalo makes way for the *compari* castila who does not disdain to act as dancer for the graceful and naive *niña de Manila*. We have taken part more than once in these very picturesque festivities, the memory of which shall never be erased from our mind.

Water is the usual drink of the Indios, who drink nothing else with their meals, and, according to the Spanish custom, only after having finished eating. How many times have we seen them, in astonishment, swallow avidly for half an hour copious handfuls of rice slightly moistened with a little bouillon of *sinigan* with tamarind, or aromatized paxio meat, which causes an abundant flow of saliva, all this without drinking! In the course of the day, they sometimes drink a little coco wine *(alac nioc)*, retailed in privileged estanquillos, whose exploitation is granted by the government as a favor to widows of former servants, in return for a rent of 4 to 5 piastres. The big depots of the government are in the province of Laguna, rich in coconut trees; *tuba, cagellada* (orangeade), *tamrindada*, made with coconut sap, sugared water, coconut water and several other refreshing drinks peddled by the Chinese of Manila are also drunk between meals.

The Indios, men as well as women, take the greatest care in everything that has to do with the cleanliness of the body, and perhaps the former still more than the latter; they take a bath and wash themselves everyday in the river, and at least twice a week at home; for them it is a pleasure as well as a need. The bath taken at home consists in pouring a jug of water on the head by means of half a coconut shell, containing the equal of a bottleful, and this is refilled and emptied several times until there is nothing more in the jug, which is very big; this done, they wash the head with *gogo* water, that is to say water in which is placed a piece of bark from a large tree of the mimosa family called *gogo*. This bark contains a very active alkaline principle which makes water froth as soap would and gives it a dark nankeen color. It cleanses the head perfectly; but when using it, one must take care to close the eyes because it irritates them and would cause an unpleasant sensation.

Men and women let the right thumbnail grow; the former in order to pluck the *viguel* with twelve cords or the *bandolon*, a kind of guitar which has thirty cords; the latter in order to sew and hold better.

The costume of men is almost the same in the whole archipelago, except for several slight modifications in certain provinces; we will describe only that of the Tagalos: pants called *jareta*, because of the way they are made, out of silk cloth or cotton which is very often striped, held at the waist either by a hem slipped through a sheath wrapped around the top, or a belt or a simple kerchief knotted around the body,

the folds forming the pockets; a plain or embroidered shirt made of cotton, *sinamay* or *piña* cloth, very well starched, reaching down to four fingers below the knee and always worn outside the pants; a European hat, often made of bamboo or rattan; sometimes a *salacot* or hat in the style of the country, or a kerchief knotted around the temples and casually pleated in different ways; a rosary made of coral and gold with a gold medal at the neck; finally a scapular hung on the chest, such is the most common costume among the Indios. One would say that when these peoples adopted for the first time the European costume, they started by replacing the bark with which they covered their private parts with the pants, and it was only later that they took the shirt, which they did not bother to tuck into the pants, thinking that it was just as rational to leave it outside: since then everything has remained in that state.

The Tagalos cut their hair short and shave the short hairs behind in such a way that only an exact semi-circle is left, with the convex part below. The men of a higher class allow to grow in the upper and lower part of the head a short tail from 20 to 30 centimeters long, which they lift and place under their hats. Some claim to be following the Chinese style, others that of Europe. The Bisayas let all their hair grow like the Malays, and the women cover the head with a kerchief. The Zambals shave half of the head like the Japanese; all Montescos cover their heads with a kerchief placed almost the same way as the Malays.

In provinces north of the island of Luzon, the clothes of the Indios are brown or blackish blue; but in other provinces colors and stripes are extremely varied and the cloth of an admirable fineness. Backgrounds are often white with stripes of all colors, and the cloth is *sinamay* or silk, nipa and cotton The collar, chest and shirt cuffs are embroidered with taste and delicacy. Pants are worn in white, blue, or black; in these last two cases, they are made of silk. We will speak later of these products of indigenous industry that are admired by the whole world.

The clothes of the Indios show a notable difference according to the greater or less opulence of the persons: those who are rich wear decorated cloth, embroidered with the most elegance; they add to it a pin made of diamonds of great value, or other stones, as well as pearls and gold. It is not rare to see them with diamonds priced several thousands of francs. Their rosaries are often made of fine pearls. Their *piña* kerchief costs 80 francs, and their *nitong hat*, so fine that it can be placed in the pocket, has taken several years of work. A *sala-*

cot, embroidered and covered with silver, preserves them from the sun and rain, and has moreover the advantage of being capable of taking the place of a pillow for sleeping. The shape of the *salacot* is that of a small umbrella 18 inches in diameter by six inches in depth and whose circumference forms a perfect circle, the center shows inside a circular rim woven of rattan, for receiving the top of the head. The framework and material of this *salacot* are ordinarily made of bamboo or rattan varnished black; sometimes it is made of very strong skin of the *uguana (nitong el nito)*, a kind of very fine fern, whose bark is also used for the material for hats which are made so perfectly in the provinces of Camarines, Albay, and Bulacan, where they are sold very dearly. The Indios consider these hats as some of the precious objects they possess; they give them away, take them back, stake them, and use them in a way like currency. The story of an Indio hat, passing from hand to hand and following so many vicissitudes would be very interesting to write.

Some of the people still keep the long silk pants called *saya*, whose lower part is embroidered and which used to be worn by the *maguinoones* of the pueblos. Their *sinamay* shirt, always worn over the pants, is covered by the *chupa*, a vest made of broadcloth or *printaniere*. A green shawl, worn as kerchief, and a hat of antique shape, kept for perhaps a hundred years in the family, complete their costume. In the provinces of Ilocos and Cagayan, where it is colder, the *chupas* and all the rest of the apparel are made in such a way as to cover the body more. On the days of grand ceremony, the costume is shown in all its brilliance; *gobernadorcillos*, as much *actuales* as *pasados*, are seen in black suit cut in the ancient style of the French court, plumed hat under the arm, gold-headed stick with ribbons and tassels in the hand, and as a sign of authority, the sword on the side. *Pasados* are dressed like *actuales*, except for the sword which they do not carry: both wear fine shoes or slippers of the *chinellas* kind; the last type is especially worn in the province.

Montescos dress almost the same as Indios, except that they cover the head with a kerchief in the manner of the Malays, especially the ones called *remontados*. These have kept many of the habits they had when they lived in pueblos, and their descendants imitated them; this is how several *corregidores* succeeded in creating among themselves *gobernadorcillos*, to whom they gave a baton as sign of authority in the colony, with a tin-plated head, and as license an old printed bull. Thus for example in the island of Negros, Mr. de Cordova succeeded in subjecting a very large number of these *remontados* who

then became very docile. This able administrator was able to make them open roads and construct *camarines* or sheds, for the convenience of travellers crossing the island through the mountains of Tipasi to embark at Dumaguete, passing the Tanon to go to Cebu. These *remontados* wear around their necks medals and coins, and most of them go around almost naked.

The *boloc* is a knife around one foot long, pointed and solid, worn by the Indios in a sheath of wood and placed at the back in the kerchief they use as a belt. It is a formidable weapon in their hands, as well as an instrument they use for a thousand different uses; for the kitchen, for hunting, and even by way of a penknife: it is astonishing to see them make very minute pieces of handiwork with such a heavy knife. They never part with it, almost always holding it in their hands in order to be able to use it any moment: there are *bolocs* whose handle is set in silver and decorated with precious stones, like the *kris* which Malays wear on the side. With this knife, the Indios prepare the *nito*, bamboo and rattan with which they make hats and *petauillas* admired by everybody for the fineness of the threads composing them. The *balarao* is a kind of short and very pointed dagger, a treacherous weapon because very easy to conceal. It was with the *balarao*, hidden in the sleeve of an escaped prisoner that the worthy and brave lieutenant-colonel of Cordova was assassinated, after having been attacked by six other prisoners who had conspired against him with the troops.

The costume of the women, as well as that of the men, varies a little from one province to another, but only according to the relative opulence of the persons, because the basis is similar in all provinces. Hair gathered in the Chinese way forms behind the elegant coiffure called *pousoud*, which is nothing but a knot made around the left hand by the right hand. This knot is pierced by a double pin *(aguja de pelo*, pronounced *ptio* in this country) whose head is made of silver, gold, pearls or diamonds and placed on its side, serves to consolidate the knot. Before combing themselves, the Tagalas press on the hair which they allow to hang down to the shoulders, and is sometimes so long it reaches down to the ground, the juice of a small lemon called *agridulce* which gives it a very pleasing odor; they also anoint it with *oloroso* coconut oil, in which *sampaguitas* and other odoriferous flowers have been infused, and several hours later they gather it to form the *pousoud*.

But the care of their beautiful hair is not the only one they attend to; everyday they clean their heels with pumice

stone and their hands with *agridulce.* All of them habitually chew betel *(buyo)* which gives their saliva a very vivid red color, and stains their lips; sometimes they mix betel with cinnamon or green anise, to make their breath sweeter, and the greatest favor they can grant their future husband is to offer him the bowl called *sapa,* which they have already started chewing. Women past middle age tint their hair with a preparation of coconut oil base which they prefer to the pomade which according to them makes the hair fall. When they start losing their hair, they wear false tresses *(postisos).* In place of almond cream they wash their hands with cooked rice; there are some who elaborate stylishness to the extent of painting the heels red with vermillon, because since they wear no stockings and their slippers *(chinellas)* have no quarters, their heels are seen when they walk. Moreover there is nothing as coquettish as their way of walking: they twist their hips and measure their steps, gracefully swinging the arms and hands, putting on a sleepy-eyed look, according to their expression, *mapugnai namata.* Their shoes, which drag and clatter, make a cadenced sound; finally they neglect nothing in order to show grace and what they call *salero* (piquancy).

Everything they do is to please the *castila* for whom they avow a weakness; they are especially proud when they can say that they have a white skin, which they should rather call yellow, claiming to distinguish themselves thus from other Indio women who are darker, but who on the other hand preserve better than they, their beauty and their figures.

They wear a kind of skirt *(saya)* of striped cotton *(cambayas)* whose colors they select according to taste, and are ordinarily red, yellow or green. The length of the piece is 3 vares (3^{m}, 48) including the two tops, all together, 65 centimeters and of different and closer stripes. Originally these cloths came from Madras, in pieces of two *sayas* and costing up to 50 piastres a piece: it was fine article of luxury which only rich inhabitants could obtain. Soon French and English merchants brought some from Europe, lowering the price considerably; French *cambayas,* stronger and of better tint, were preferred and still are, because they are sold today at retail for 5 piastres a piece.

Under the *saya* the women have a kind of white cotton skirt which takes the place of a chemise, and over everything the *tapis,* a piece of striped silk or cotton, of native manufacture and whose stripes of one inch wide, are always in dark colors. The *tapis* is 2½ vares (2^{m}, 17 long and 1^{m}, 30 wide, they wrap the body and the sash in such a way as to show off

their figures, and as they have no way of fastening it, the end of this cloth is fitted at the level of the hollow of the navel. The silk *tapis* is manufactured in Baliuag, in the province of Bulacan, and those of cotton in Tondo, Ilocos and in some other provinces. The *tapises* are an article of manufacture particular to the country: some are also made in China but they are not as solid nor of a color as fast as those of the Philippines, because although the silk used by the Indios comes from China, they add a certain preparation to it which makes it resistant.

The shirt of Indio women, a piece of clothing which moreover in no way resembles the shirts of European women, is ordinarily made of bluish white cotton or of *sinamay*, or even of white, plain, embroidered or dark *nipis*: silk, mixed with the fibers of the leaves of *Musa textilis*, forms stripes of contrasting colors. Properly speaking, this shirt is a wide bodice with long sleeves which are rolled up; it is embroidered on the edges and falls straight down to the level of the waist in such a way as to conceal the sight of the breast to indiscreet eyes, although the transparence of the cloth, which is never lined, leaves very little to the imagination: moreover, every time a woman lifts her arm, the disarranged shirt reveals a breast which although voluminous, is always firm and upright, even among women who are no longer young; it is an advantage they owe to the absence of the corset. Inhabitants of the country distinguish two kinds of breasts among women, which they call *soso tayo,* upright breasts, and *soso higa,* drooping breasts. The Spaniards designate the former by the name of *pechos parados* and the latter by that of *pechos caidos:* both are equally firm and hard, as if made of marble. There is hardly any country in the world where this particular aspect of beauty exists to the extent that it does in the Philippines.

Sometimes when they go out, rich women wear around their necks a kerchief of cotton, gauze or embroidered *piña*, and on gala days, they fasten it with a pin of diamonds or pearls which enhances even more the fineness of the cloth.

Their shoes are very unique: these are composed of *chinellas,* a kind of slipper formed only by a sole and a vamp which covers only the toes, the little toe being hardly covered; this toe serves to support it and prevent it from coming off. The end where the toes enter is made of colored velvet, embroidered in silk, gold or silver interspersed with pearls and precious stones; the sole is lined in red inside so that when the women walk by clattering their *chinellas,* this brilliant color enhances the daintiness and graceful shape of their feet. It is

hard to understand how they can walk so fast with such shoes and harder even, to dance, jump, waltz, go down the stairs, but however they are so used to these activities that most often they do not even use the little toe for keeping the shoes on, and cover it along with the other toes. According to our observations, Indio women have feet as small or even smaller than those of Chinese women who were not subjected to the barbaric operation inspired by jealousy, which consists in breaking and atrophying them.

The women wear beads *(rosario)* made of coral or fine pearls, with thirteen beads made of gold bigger than the others and a medal made of copper or gold representing on one side the Virgin of Guadalupe or Mexico and on the other side the inscription *Non fecit taliter omni nationi* (she has not done as much for any nation). These medals were formerly brought from Mexico by priests who were the only ones who had the right to sell them to all these people; today their sale is free for everybody. All Indios, men and women, and even many Europeans wear under their shirts a scapular, a piece of square red cloth of thirty lines, printed on one side with the effigy of the Virgin of Carmen, and with a cross on the other; women wear it around the neck beside the beads, and the decorations are more or less opulent according to wealth. A book explains privileges attached to it and indulgences attached by the Pope to its use.

The strap of San Augustin, the cord of San Francisco, the belt of Santo Tomas are the distinctive marks of the various brotherhoods; all those who are members, if they do not wear them ostensibly, always have them at home, holding them in great veneration.

The children of Indios go almost naked inside the houses up to the age of five or six years; those of rich people are dressed elegantly on holidays; their clothes have the same form as those of their parents; their heads are shaved, leaving only a crown of hair, like that of monks, whose habit they are sometimes made to wear out of devotion. Little girls wear their hair hanging down naturally; the heads of the newly-born are covered with a small shawl or small feather hats of different colors, decorated with gold embroidery, lace or gauze; around the neck is placed a caiman teeth or pipe of red *cava* which are considered preventives against different diseases.

The child which has just been born is almost always exposed to the open air and left free lying down on a mat, at the very most covered with a sheet at night; nevertheless on his mat there are four small pillows, one of them an *abrasador*

intended to be placed between the legs as soon as he knows how to use it like all adults in the way we will explain further.

The construction of Indian huts, for they do not deserve the name of houses, is the simplest possible, although as one might expect, wealth and position of the inhabitants contribute some modifications. All are made of branches and leaves of the palm-tree *nipa,* attached with rattan vines and set on four posts *(haligues)* or more according to their size, forming the props or foundations of *nipa* and *caña* houses. The localities require that they be constructed thus in order to be able to resist either humidity or earthquakes, and this way of building must be imitated in all countries situated in these latitudes. In Java, where another style is adopted, and where they live on the ground floor, they are quite subject to intermittent fevers. These posts are made of resistant wood such as *molave, banava* and others; the poorest are content to have them made of *palma brava,* a kind of palm-tree which does not last long and their little cottages, only 8 or 10 square feet, can hardly contain them.

Extended on these posts four feet from the ground is a flooring of bamboo *(sahig)* cut into small bars of one centimeter thickness, maintained by rough palm-tree trunks running from one *haligue* to the other, plain and attached on dependent slats.

In these narrow cottages, a common mat is spread on the ground and covered with a mosquito net: there men, women, children, old people, even friends sleep pell-mell; they smoke their cigarettes, chew the rest of their buyo and the *sapa;* everything takes place there without the least inconvenience.

Some trees surround the house, an areca palm-tree, a banana tree and some coconut trees, while a small kitchen garden is planted to vegetables *(gulayan).* Here are found the resources of the household, in which always figure *calabasas;* a fence of bamboo of a particular kind, solid and very thin but thick in the inner surface *(caña baja),* closes the access.

Their household utensils are composed of a mortar *(losong)* with two pestles, always placed in the small entry courtyard, used for beating rice to remove its husk; bamboo in place of jars, cups made of coconut hull and spoons made of the rind; some pots sometimes replaced by pieces of green coconut in which rice can be cooked without water if necessary; finally one of those knives called *bolocs.* The furniture of

the house consists of the following: some benches or *sagis* attached permanently against the walls of the room, a kind of stool of the same material to serve as table, a Chinese *tinjoy* of coconut oil and of *tinsin de chincehou* as lamp, some torches of resinous *jouepi*, a holy Virgin, a crucifix, mats, a small *buyo* basket with betel leaves, areca nut and slaked lime for preparing the masticatory; finally, to complete the furnishing, there is a musical instrument, either a guitar or a flute.

It goes without saying that rich persons have bigger houses, more comfortable and better decorated; these are painted and decorated sumptuously; like the others they are covered with palm or *nipa*, but instead of being entirely made of *nipa*, they are closed to the outside by planks. The *haligues* are always in pairs, and there are so many more as the house is bigger; they are joined together by a wall above which are found constructions made of wood painted in different colors. The windows, which are some kind of sliding shutters, have panes of four square inches, decorated in place of glass with white nacre shells called *cochas*, serving to intercept the sun's rays, from which sometimes protection is sought moreover through green slatted shutters.

Partitions of *nipa* huts are made of palm leaves, *sauale*, with sliding bamboo doors; in larger houses, partitions are of white wood or *baticulin*, with doors made of *narra*, red wood or *molave*, like the wood or the *cochas*, is indestructible either by dryness or humidity, and like the *haligues* is resistant to white ants *(anai)*.

The principal rooms composing these houses are a dining room *(caida)*, a parlor, bedrooms, a small veranda *(batalan*, a word which in Tagalog means bathing place) adjoining the kitchen, which is set outside the house and where the water-closet is found, like in most houses of Spain; the ground-floor, which is uninhabited, is used as basement. Most houses, constructed near rivers, are subject to being frequently flooded; thus one often finds there a *banca* or *pirogue* with the help of which, one can go from one house to the other during big floods. The whole inside of these houses is made of planks, and their fresh paint attracts travellers who arrive in the Philippines; they are called houses of *tabla* and *nipa:* some nails and iron pieces contribute to increase their solidity.

Houses called *de cal y canto* generally belong to mestizos or even *sons of the country*, that is to say those born of Spaniards; they are often covered with tiles: their posts are made of *molave*, but more commonly of bricks. Outside of

these posts forming a projection, extends a corridor *(conchas)* of 3 to 4 feet wide. We already explained that the *conchas* are actually panels garnished with nacre; forming the corridor or balcony is the space of the first floor: this corridor or balcony is the space formed between the *conchas* and the partition closing the house to the outside. These dwellings offer to the eyes of the foreigner the most picturesque sight; we would like to describe it in detail, but that would entail long passages. We would talk about different furniture furnishing them and their use, paintings, decorations, more or less opulent glass globes enclosing saints and Virgin Mary's; the Infant Jesus of Cebu, Our Lady of Antipolo are almost always to be found. From there we would go to the allotment: we would say that these houses have a carriage gateway, grilled casement windows for the cellars, coach-houses *(saguan)* enclosing a carriage *(birloche)*, a stable, a well and sometimes a cistern of fresh water *(algibe)*, a stairway, an antechamber, a dining-room *(caida)* which is cool and ventilated, bedrooms, store-room, servants quarters, kitchen, in short all the conveniences of the most distinguished of our European houses, but everything on a small scale; the *caida* and the *sala* are always the two largest rooms. We already noted that the way these houses are built, the big ones as well as the most humble, has for its first purpose to put them in a condition to resist earthquakes, so frequent under these beautiful skies. We will add here that when a newly-built house is finished, a priest comes to bless it and a cross is placed in the highest part of the roof.

Some Indio huts, built by the Indios themselves entirely of bamboo, rattan or *nipa*, cost them hardly 100 francs. These huts are portable, and one often sees in the streets of Manila or the pueblos, inhabitants carrying them with all the furniture and even children sleeping on mats, when they take a fancy to change residence. The Pasig river often offers the spectacle of floating houses, when after a terrible typhoon, the resulting floods carry the debris with them. During the dry season, another scourge, fire, too often destroys the fragile dwelling of the poor Indio, who is none the sadder for that; always content with his lot, he starts his work again, humming the national chant of the *comintang*, and soon has reconstructed another shelter; in the interval one of his neighbors asks him to share his *canin* (meal) and his *bahai* (house).

We already spoke earlier of the way in which marriages are made and celebrated among Indios; it remains for us to describe burials: in Manila if the deceased was a public official,

he is dressed in the finest suit and is exposed on a bed for lying in state; if he is a simple private person, he is dressed in the habit of the order of Saint Francis, without distinction of sex, and is placed in an open coffin, surrounded by lighted candles; relatives and friends come to pay their last respects to the deceased, either at his home or at the church, where the corpse remains for twenty-four hours before being carried to the cemetery. Then if it is an Indio, the relatives gather together in a banquet and return for nine consecutive nights to the house of the deceased in order to chant cantiques as a family group and pray for the repose of the soul of the deceased: these reunions very often serve to lay the foundations of a new marriage, for it is rare that a widow does not try to replace the husband she has lost, even before having laid aside her first mourning clothes.

Children who die very young are crowned with white flowers, dressed in their finest clothes and like adults, are brought to the cemetery in an open coffin; music precedes the coffin to the church, and the part of the cemetery especially consecrated to them is called, at least in Paco, the *Angelorio,* that is to say the place where the angels are buried. Instead of crying, the family makes great rejoicings, because they are considered as enjoying a privilege that no man can share with them, that of their children dying without sin. Behind the *Angelorio* is found the ossuary, where every five years are brought the bones of adults removed from *niches* they used to occupy in the big cemetery.

The Indio is naturally lazy, heedless and pleasure-loving: the greatest pleasure he knows is music; then comes the *cigarillo*, which he always has in his mouth. It is hard to have an idea of frightening amount of this consumed in the Philippines, especially among mestizos of both sexes, who more than the Indios, have the means to meet expenses entailed by this enormous consumption; the women are perhaps even more addicted to it than the men, for they smoke veritable monster cigars *(tabacos)*, of which we saw a sample 60 centimeters long and 5 centimeters thick; they can put only half of it in their mouths, the other half resting on the chin. After the cigar come games of all kinds at which Indios spend a good part of the day, losing their patrimony if they have any, which is very rare, or the fruits of their labor if they have only that.

Among their pleasures we have not yet counted cock-fights because these are more than a pleasure, tney are a

passion dominating all the others, among the Indios. For him his cock is a friend, a companion to whom he is more attached than to his wife, for he takes it everywhere with him, in his *banca*, in the feasts he attends and even to church, where he leaves it upon entering, sometimes to the care of another Indio, sometimes attaching it to a piece of bamboo stuck in the ground. He washes it, cleans it, smooths the feathers and its beautiful tail, clips its spurs, cuts its crest so that it offers less grip to its adversary and dresses it with the greatest care when it is wounded; or else if the injury is very serious, he boards it in the hospital intended for treating these fowl. A good cock is priceless for a cockfight lover; it is like the dog for our hunters or the horse for our amateur horse racers. There are Indios who possess up to half of a dozen fighting cocks.

Each pueblo has its *gallera* or amphitheater for the cock-fights, for which the promoter pays the government a certain duty which amounts to around 40,000 piastres per year. Imagine an immense square hut, built on palm-tree posts of 20 to 25 meters high, whose tops are joined by pieces of wood and entire bamboos, and whose roof, furrowed by bamboos, is covered with *nipa*, like that of Tagalog houses. Hinged skylights extend on this roof and let the light in. In the middle of the hall at the height of a man, rises a platform surrounded by bamboo galleries, to which a stairway or ladder leads the privileged players. A restless agitated crowd the carriage drives and shed, occupied by spectators. Some fanciers have reserved favorite seats, for which they add an additional demi-real to a height of 3 feet. There one sees the Indio cares the cock he is carrying on his arm, set it on the ground, pick it up, let it fall, look at it, speak to it, blow cigarette smoke on its head and while holding it, interrogate it as if to excite it to victory. He seeks an enemy to fight his athlete, whose cry announces his impatience. Already the two-bladed knives *(navajas)* of 8 centimeters long by 5 millimeters wide, very similar in shape to a small flint and steel sabre, are attached above the spurs which are partly cut, and the players mounted on the platform have placed the rivals face to face. On both sides gold and silver coins are thrown on the ground as stake. After some time the *alguacil* announces that the bets are closed: immediately, everybody lines up in a circle on the platform; the audience in the pit rises to its feet, and silence succeeds the jumbled noises prevailing up to this moment. Finally, the signal is given: the combatant has received a large wound, fatal; he staggers, succumbs and dies. The winner then mounts on the loser and in a loud voice, proclaims his victory. If the enemy was only mortally wounded, he gets

up and pursues the winner. The latter, frightened by the sight of flowing blood, often flees and abandons the place to the loser, who, victorious in turn, dies in the midst of his triumph. The cock who fled is mocked, plucked alive and hung outside the *gallera*. The surviving wounded cock becomes the object of the greatest care, he is dressed with an infusion of tobacco leaves in coconut wine, and cured in order to figure again in the lists and hold all the stakes on his side. If the wound is so serious that he can not fight, he is considered disabled, and the Indio, gripped by the glory he has acquired, keeps him as a monument of his victory.

The environs of the *galleras* and the galleries surrounding them offer an interesting spectacle worthy of attracting the attention of an observer. Shops in open air, kitchens where they sell coconut wine, rice *dulces, guisao*, Spanish chocolate, Indio *carenderia*, then *pansit* and *chinchao* prepared by ambulant Chinese caterers; the spectators eating, taking snacks *(merienda)*; all this forms the most picturesque tableau imaginable. The whole day and part of the evening is spent at the cockfights; even the siesta is forgotten and the Indio only thinks of going home when night starts to fall; then he goes home, but very often after having lost everything he owns and even having contracted debts.

On holidays, the curious people flock from all sides to these fights: not only Indios are to be found there but also mestizos, Chinese and even Spaniards; all ranks and status are mingled and confounded; the priests sit beside the military. In the pueblos of Viñan and Bacalao, stakes are very often and high and on big holidays, thousands of piastres are lost. Tondo, Santa Cruz, San Sebastian and Sampaloc are famous for the beauty of their *galleras*, and there are seen cocks from Laguna, the bravest in the Philippines, and *labuyos*, small wild cock from the mountains.

Indios are also great lovers of card games; they would gladly go without eating in order to play *panguingui*, the delight of old native women also. *Monte* is a game of chance prohibited by law; but it is played very fast and is easy to conceal from the eyes of the *alcalde* in charge of dealing with violators and ordinances. The *taypo*, a kind of red and black, is a game brought here from China, and although prohibited like *monte*, is played a lot in Manila. As for *monte*, it is played especially in places where opium is smoked, and there all ranks, all sexes are mingled: there one sees Chinese, lying down on a mat, suck in three aspirations, smoke from a grain of aqueous extract of that drug, placed on a circular opening

of one line diameter, at the top of a pipe barrel shaped like a pear. This pear is set perpendicularly inverted on the tube of a small bamboo 10 to 12 centimeters long. An always lighted lamp is placed on the bed or couch of mats, near which are found all other necessary objects.

All church holidays and processions which Indios never fail to attend, and which they can never do without, are always followed by national dances, the *comintang* as well as others. Masquerades are limited to disguises worn by some children who roam the streets at certain periods of the year, representing combats between Moors and Catholics; giants with monstrous heads accompany them to the great applause of urchins in Manila.

Salamanca are tricks of sleight-of-hand and conjuring which amuse the Indios; the *salamanquero* is often called to enliven gatherings.

Comedy is one of the entertainments which is most liked: there are two theaters, one at Tondo and the other at San Sebastian. The halls are made of bamboo and palm-tree attached by wooden nails and rattan cords, the roofs are made of nipa and the general architecture of the buildings is remarkably original. The plays presented always deal with the loves of kings, queens and princesses; these are Christians who fight Moors and liberate prisoners reduced to slavery: the denouement of these plays, which are very long, is always awaited for several days.

Fishing is a great distraction for Indios, and it is impossible not to be astonished at the sight of a woman spending entire days in her banca, line in hand, exposed to the fiercest sun, against whose rays she has no other shelter except for her large *salacot*. Morning and evening, especially when the river is low, the men go in up to their waists in the mud, to fish for shrimps and crabs, which they never consider as good as when they catch them themselves and with which they instantly make with herb seasoning, a *goulay* eaten with rice. For others, fishing is a source of business in which they indulge passionately and whose products are very profitable to them, especially during Lent. With bamboos they make *corrales* in the rivers and in the bay, where they also fish with the *chinchorro*. Every day they fill their bancas with fish of all kinds.

Bathing, an indispensable activity, is done every day, not only by Indios, but also by whoever enjoys the advantage

of living near a river, that is to say, almost everybody. On holidays, men, women and children jump into the water pell-mell, but half dressed. The women with their thick hair, display ravishing grace. The *tapis* covers their bodies, and the men decently keep their pants on. Well-to-do whites have huts along rivers where they have no difficulty bathing with persons close to them, however numerous. The rivers of Marikina and San Mateo, whose limpid waters are supposed to be very healthful, are much frequented in summer, and baths taken in their water mixed with the water from the Chorillo de Marikina, are a great help for gastric ailments. The bath is most beneficial in the morning; it is then always accompanied with ablutions of *gogo* decoction, mixed with the juice of a small lemon with the odor or bergamote (*limoncito*) leaving the head perfectly clean and perfumed. They eat in the bath, and the European favored enough to have obtained permission to share it, although this practice will have disgusted him at the start, ends up by getting used to it and then eats with his hand the *morisqueta*, mangoes, *cageles guisados*, ham, *tapa* and salted *pajos*. After lunch, one invariably serves buyo and the whole company smokes together.

Night processions, on a beautiful moonlit night, are one of the pleasures which all inhabitants take without distinction: there, one sees in turn the *niña*, mounted English style, either almost alone, or followed by a crowd of servants and admirers, and the mestiza in a plumed cap in three colors, mounted on a piebald horse, with a national saddle and her feet in *chinellas*; a little behind walks the *baguntao* who is courting her, and the Indios, less elegant, follows him from a little distance. Often one meets a numerous company rushing after a young horsewoman riding at a hasty speed who, for *amor propio*, does not let herself be outstripped, and it is hard to understand how much small horses could show so much energy. During these beautiful nights, the *birloches* roll, containing couples who seem to be deeply preoccupied; one cannot hear their intimate conversation, but the subject is easily guessed. Apart from these night promenades, all *paseos* are full at the day's end, with a crowd of mestizos who, dressed in white shirts and mounted on fiery and well-trained horses, stir up the dust of the road for a long way behind them.

The blow-pipe, a hunting weapon used by the Indio with unusual skill, replaces for him the gun whose use is prohibited to him; he aims with such accuracy that he rarely misses even the smallest bird. As for wild beasts, in the provinces, he uses dogs, a spear and arrows.

During fine evening, Indios amuse themselves flying kites in the air, often without tails: the lightness of their shape and the material with which they are made, since the framework is made of bamboo and the body of Japanese paper, makes them more manageable than ours; a single movement of the hand makes them descend almost to the ground, and a second one makes them go up again at a prodigious height. They fly the kite without running and even without changing place and they love to make the kites collide against each other. There are kites of extraordinary size, furnished with an instrument in the form of a bow, whose continual vibrations caused by the wind make a sound increased by various movements one gives them. These games are particularly seen in the rice-plantations of Gagalangin gardens on the way from Tondo to Santa Cruz. How we would love to describe the picturesque delights of this promenade. But one can not say everything and one would need volumes to render full justice to the charms of the countryside in the environs of Manila. The kites were imported from China to this archipelago; the Chinese are very great lovers of this game; one sees a great number of kites especially in the environs of Macao.

The *cipa* is a big hollow ball, light, open-work, made of braided rattan bark: to play it, Indios form a circle; one of them throws it and the others receive and return it with astonishing dexterity, using by turns their foot, knee, head, hand, in short all parts of their body.

We will limit ourselves to naming the Chinese games of *chonqua* and *chupo*, which the Indios have adopted, as well as hopscoth and checkers. The children have games called *chiretas* and *baticabeza*.

One should hardly be surprised that the Indios, notwithstanding their conversion to Christianity, have kept several of their early superstitious beliefs, especially in remote places where there is less contact with Europeans. First of all, we will note that they have borrowed from the Mohammedans the belief in fatalism.

One would never finish if one wished to go into details of all the fantastic ideas they are obsessed with and which often become for them the source of the greatest dangers, by furnishing vicious spirits the chance to waylay and induce them to do evil, for some particular interest. There is not one who has not got a host of stories to tell about ghosts, phantoms, nocturnal voices, monsters, and witchcrafts. These last often bring the most baneful results

through efforts to conjure the spell. An Indio ecclesiastic, Don Juan Surriano Mallares, parish priest of the pueblo of Magalan, convinced that his mother was bewitched, committed or had other persons commit, fifty-seven assassinations in the hope of releasing her. He was strangled in the year 1840.

They have the greatest respect for sleeping persons, and the greatest curse they can pronounce against anybody is to wish that he die in his sleep. They can not abide the idea of waking a sleeping person, or when they are obliged to do it, it is always done as gently as possible; they carry this repugnance so far that one can hardly expect them to wake up a priest or a doctor to come to the aid of a sick person. According to them, the *nono* is an old grandfather who pursues them everywhere and for whom they are filled with the deepest veneration; his soul inhabits certain places where they do not even dare to pass. It is also claimed that souls of ill-disposed persons hide in the foliage of big isolated trees; they do not pass near these except with respectful fear, but they are no longer afraid after having greeted and asked them permission to pass. These same souls sometimes also inhabit flanks of certain mountains, and the Indios bring them offerings of rice, fruits and viands. It seems quite probable that this cult of the dead came to them originally from the Chinese, whose great veneration for their deceased relatives is well-known, bringing the latter food every day.

The women never fail to address prayers and vows to the *nono* when one of their family is sick; they offer him even their clothes, which they bring to the place where he is supposed to reside and which they hang on top of a long bamboo. It is told that a woman, after having offered at the feet of a mound, the supposed dwelling of a *nono*, objects of all kinds so that her husband would recover his health, nonetheless, lost him. In despair, this faithful wife vowed that she would have her revenge and went to strike the *nono* with a *bolo* blow. But if her sorrow had surmounted her fear for a moment, it had not however destroyed it entirely; thus, having had a slight fall, without the least grievous effect, as she was leaving to accomplish her purpose, she was so frightened that she fell sick and died in the most cruel anguish, spewing horrible curses against the *nono*.

The *patiana* is a bad genie, with a pointed long tongue, who attacks women in child-bed and prevents their delivery. As a result, at the moment when the labor begins, the husband armed with a bolo goes out of his

house, whose doors he seals hermetically, even lining it in the inside with linen; then he places himself in front of the house, bolo in hand, cutting and thrusting in the air to prevent the *patiana* from reaching his wife. If the labor is prolonged, he becomes furious and walks around the *saguan* (the lower part of the house) with such outbursts of passion that it would not be prudent to approach him at such a moment.

In the meantime, the woman who also starts to become anxious calls out loudly for a priest saying: *confesion! confesion! viatico! viatico!* when all of a sudden appears a charitable soul, a Spaniard from Manila, often as credulous as she, offering to attach above her knee the *piedra cuadra*, a precious *talisman*, and hardly has this suggestion been taken, when the labor ends, no doubt because the moment of delivery has come, which does not prevent all those present from calling it a miracle.

Tigbalang is a kind of phantom, a great object of fear for Indios; according to them, it takes the form of an animal in order to do them the most harm possible, pursues them ceaselessly in order to preach to them certain doctrines contrary to their religion. In the meantime the Indios do not fail to invoke the *tigbalang* when they want to find a lost object. An Indio who nevertheless prided himself in not believing everything told about it, told me very seriously that this *tigbalang* sometimes entered the body of a man and granted him the power of cutting himself into two parts, one of which, the upper part for example, can transport itself with the aid of its wings everywhere it wished and do all the evil it wished, while the other part remained. On this subject, a thousand facts are told, each one more unusual than the other, and, as to be expected, devoid of all probability. An Indio, sleeping one night beside one of his friends, a customs guard, an active and intelligent man, was quite surprised when, being awakened by chance before daylight, he found only half the body of his comrade, that is to say from the navel down; he guessed, nevertheless, that his friend was a *tigbalang*, and in order that he could no longer in the future harm anyone, he covered with ashes the upper part of the half of the body remaining, because in this way, the other half could no longer join it. Soon however, the *tigbalang* returned and forced him, by threats as well as by promises of friendship, to remove the ashes, for he no longer had the strength to do it himself.

The *brouja* is an old witch also greatly feared by Indios; to banish it they have a kind of branch and certain herbs which are called herbs against *broujas*. This old woman possesses in a small chest placed in a secret part of her house, a doll *(muñeco)*, and beside the chest is a bamboo containing oil consecrated to this idol. When the witch wishes to harm anyone, she pricks the *muñeco* at such or such a part of its body, and the pain is felt by the person for whom the pricking was intended. The only remedy for this evil is to find, if possible, the witch responsible for it, and give her money to appease her; then she rubs the sick part of the *muñeco* with her oil, and the sickness is cured immediately by suggestion.

The *matruculan* is a species of incubus who impregnates young girls. The mysterious *aman* and the *tiguanat* are two other objects of Indio superstition. As regards amulets, they have fish stones, little lions, caiman teeth and many other things.

CHAPTER XXI

PHYSICAL TRAITS AND MORES OF THE WILD RACES

Negritos. – Igorots. – Buriks. – Busaos. – Itetapanes. – Tinguianes. – Guinaanes. – Yfugaos. – Geddanes. – Calauas. – Apayaos. – Ibilaos and Ilongotes. – Ysinayes. – Mores of the various peoples. – Religion. – Festivals. – Burial ceremonies. – Superstitions. – Government. – Marriages. – Dances. – Legislation. – Languages. – Medicine. – Albinos.

These enchanting islands seem to have been placed by the Creator in the outer limits of the Orient, beyond China, Borneo and the Moluccas, so that after having visited these countries, already so beautiful, so fertile and so unique, the traveller will be struck by a new surprise at the sight of inexhaustible riches of the soil, an abundance of metals contained in mines, and the incomparable magnificence of the countryside. Here immense cordilleras of volcanic origin, covered with virgin forests, precious stores of nature's products most useful for commerce and industry, are inhabited by still wild races, so numerous and so varied that it is almost impossible to even indicate the names with some exactness.

The Philippines, discovered by the immortal Magellan, and secured in 1565 in the name of the King of Spain by the famous Legaspi, assisted by the worthy Friar Urdaneta, was conquered less by force of arms than by the irresistible dominion of the Catholic religion; but for three centuries, neither the soldiers of the king nor those of Jesus Christ, were able to completely subdue the numerous peoples of this archipelago. From the early times of the conquest, an unfortunate circumstance occurred, putting an obstacle to the holy works of the missionaries and preventing the perfect submission of the aborigines, whose character, naturally good and peaceful, rendered them as accesible as could be wished, to the sublime truths proclaimed to them.

Almost about the same time when the Spaniards came to establish themselves in the Philippines, the coasts of China were ravaged by incursions of an audacious pirate named Li-Ma-Hon: to put an end to those, the emperor ordered his subjects to withdraw inland, after having destroyed the harvests and set fire to the cities. Finding no more resources in the country, the first theater of his brigandage, Li-Ma-Hon came with his fleet to attack the newly-built city of Manila, which he seized; but he could not keep his conquest long. Pursued by Juan de Salcedo, who burned his sampans and took his artillery, thus removing all his means of leaving

the island, the Chinese adventurer took refuge in the mountains of Northern Luzon, where he attempted to have himself proclaimed king, and concluded alliances with the wild inhabitants of the mountains. From the mixture of these two peoples came the first Chinese mestizos, who later became completely wild and led only a nomadic existence; they then subdivided and formed some of those hordes which under different names inhabited the northern mountains of the island of Luzon, not yet taken by the Spaniards. The races occupying the independent parts of the large island of Mindanao, situated at the opposite end of the archipelago, are not of the same origin; the latter descended from the Malays. One also finds there some descendants of Japanese whose ships were stranded on that coast, where the north-east monsoons cast them.

In the Philippine Islands, the direction of the mountains is generally from north to south, especially true for the two chains of the island of Luzon, which run parallel to each other and are separated by vast plains of an admirable beauty. The most noteworthy of these chains, the Caraballo cordillera, divides the island into two parts, follows the bend it forms at the top of the province of Laguna and ends, inclining a little towards the east, the volcano of Bulusan, situated in the province of Albay, at the southern end of the island of Luzon.

Following thus the direction from north to south, the mountains merely imitate the island themselves as well as the straits separating them, which all stretch in the same direction; this leads one to believe that this archipelago, joining to it the island of Formosa, situated south of China, of which it is a part, was formerly attached to the continent of Asia, and was separated from it violently through the result of a volcanic eruption; as for the islands themselves, they must have been broken up in the direction of some subterranean seams, running parallel to the mountain chains, of which they form the bases.

Between these two great mountain chains, that of Abra and that of Caraballo de Baler, on a space of more than 60 leagues, live the strangest and less-known wild races of the Philippine Islands. They are designated under the general name of infidels (*infieles*) given to them by the Spaniards, because they have not yet embraced the Catholic religion: it would be difficult, not to say impossible, to specify the number of individuals composing them. This is so because if statistics on civilized peoples are subject to so many errors,

how much more those on wandering tribes who are seen only stealthily and always with some danger! To this must be added that they are spread on a territory of 450 square leagues, situated between the provinces of Ilocos Sur, Pangasinan, Cagayan, and Nueva Ecija.

In describing these different tribes, we believe we must start with the most interesting and the most wild, although not the fiercest; it is the tribe which inhabits the most isolated desert; moreover, it is from this one that all the others have come; we already had several occasions to talk about them under the name of *Negritos, Aetas* or *Itas.* This race and that of the Indios were the only ones found by the Spaniards in the islands upon arriving here. It is supposed that the Negritos were chased and driven back to the mountains they inhabit today, when the Malays and Indios of the Pacific Ocean invaded the country; after long and desperate wars, the latter alone remained in possession of the coastlines. These Negritos are found in all deserts of this archipelago: originally the island of Negros contained great numbers of them so that the name has remained; the provinces where most of them are found today are those of Bataan, Mariveles and Nueva Ecija, and the island of Mindoro.

NEGRITOS

The Negritos are short, well-built, agile; their noses are slightly flat, their hair kinky; they are less black and much less ugly than the Negroes of the coasts of Africa, because instead of living exposed to the open air, to the saline emanations of the sea and burnings rays of the sun as the latter are, they take shelter, during the heat of day, in the shade of forests so tall and so thick that the rays can not penetrate. For a similar cause no doubt the races descended from these blacks have in turn created Indios of a very different color.

The Negritos inhabit the summit of the highest mountains, wearing nothing but a small loincloth of tree bark to hide their nakedness; they feed on roots, wild fruits and game which they kill with arrows aimed with unbelievable skill. They wander among the roughest mountains, always followed by their mates, who with dishevelled hair carry their little Negrito-boy sometimes on the back and sometimes in front of the breast where it is supported by a tree bark attached at the four corners around the mother's neck; they sleep where night catches them, either in a tree or on the grass, and when they feel cold or when it is too humid, they light a big fire and

roll themselves in the hot ashes or they spend the night under some thick tree. The women deliver by themselves in these hot ashes on the banks of a stream where they bathe themselves immediately afterwards and then return to the ashes to take care of themselves. There are only very vague notions as to the number of Negritos; nevertheless, there is reason to believe that there are no more than 25,000 spread throughout the islands.

A bow, a bamboo quiver containing poisoned arrows, a loincloth (*bajaque*), a kind of garter or strap made of wild boar skin, form all the ornaments and dress of the Negritos, to which must be added a feather stuck in their thick hair, a mark of dignity of chiefs of their tribe or those who have acquired power over them. In general, they are covered with skin afflictions which harm their health and often reduce to extreme thinness.

Sworn enemies of the Indios, they have kept a custom from which they never depart and makes them quite dangerous. When a member of their family or one of their friends has just died, one of them presents himself at once among the companions and relatives of the deceased, quiver on his back, bow and arrow in hand; there he declared that he is going to leave, swearing that he will not return among them until after having killed one or several Indios, to avenge the death of their friend, which they attribute to evil spells of their enemies. Immediately he runs to all the places he knows to be frequented by Indios; he climbs trees, from whose tops he examines the houses of the Indios, the river where they bathe themselves, the stream watering the valley from which they get auriferous sand: there hidden and in silence, lays in wait for them in order to strike them dead with his poisoned darts. He then returns amidst rejoicing, for he has avenged the death of a brother or a friend.

The character of the Negritos is untameable, and it is impossible for them to overcome their laziness. Driven by an irresistible instinct to return to the place where they were born, they prefer the wild life to all the comforts of civilization. It has happened that private persons who had taken Negritos in their infancy and had made sacrifices to give them education, found themselves suddenly abandoned by the latter. Among others is cited one whom the Archbishop of Manila had brought up with the greatest care and even ordained as priest, who left his *soutane* and returned to the

mountains, not being able to stand social life; this is a striking example of the power of the love for freedom and independence.

Among the Negritos must be ranged the Dumagas, the Malanaos, the Manabos, the Tagabaloys, wild tribes of the island of Mindanao, and several other less known races, such as the fierce savages who roam the northern part of the province of Nueva Ecija. Although not of the same race, one must also place in the same category the Montescos or Remontados, whom some wrongly confound with the Igorrotes. These are men who have abandoned civilization to go back to the wild state or, to put it better, have fled Spanish domination in order not to pay tribute.

The name *infieles* is also given to a dozen different tribes, some inhabiting the northern part of the island of Luzon, others the territory indicated above; these are the Igorrotes properly speaking, the Buriks, the Busaos; the Itetapanes, the Guinaanes, the Iteneis or Tinguianes, the Apayaos, the Calauas, the Gaddanes, the Ifugaos, the Ilongotes and the Ibilaos, to which must be added those of Panoy-Puysi, namely the Ysinayes, the Altabanes and the Catatangas. These tribes differ from the Negritos as much by the color of the skin as by their costumes and customs. Some of these tribes shelter in huts, some have very well constructed houses where they live in some comfort on the produce of fields they cultivate and which furnish them rice, corn, sugar cane and different kinds of fruits; these tribes are not lacking in some kind of industry. Others on the contrary are absolutely nomadic; they wander from mountain to mountain in the manner of animals, and live in such a heedless way that since they do not concern themselves with seeking for nourishment, they would die of hunger if nature had not endowed the soil with such prodigious fertility that one has only to reach out for what one needs.

Moreover, the mild temperature prevailing in these mountains makes the sojourn quite pleasant; the heat is attenuated by the sea breeze and it is only in some valleys that it is really unbearable. During winter, the thermometer descends in the mountains down to 8 or even 6 degrees Reaumur. These observations were conveyed to us by Commander Don Jose Maria de Peñaranda. If there were more safety in these mountains against ventures of the wild tribes, one could construct there at little cost a hospital during the frustrating hot season of Manila, where the thermometer never reads less than 20 degrees.

Although all these peoples differ as much by their physique as by their customs, clothes, language and character, one could if really necessary, gather them together in such a way as to make only two principal classes, the Igorrotes and the Tinguianes, who are distinguished obviously by the color of the skin, the kind and form of clothing, as well as by other strongly contrasted traits. Nevertheless it would be wrong to elaborate this distinction to the extent of believing that these two races form two essentially different peoples, for in reality there are only varieties created from the mixture of Negritos with Malays, Chinese and some Japanese, who had escaped from shipwrecks. In effect it is still not rare to see today Chinese and Japanese junk, or light canoes from the Micronesian islands, beaten by storms or forced by contrary winds, stranded on the coasts of the Philippines, where the Spaniards always grant them the most humane welcome and send them back through the supervision of the government, to the different countries to which they belong.

Of all these tribes, the Igorrotes are the most warlike, the strongest and with the most difficult character; this is because, having lived at all times far from pueblos, they have kept the primitiveness and harshness of savages: the Tinguianes on the contrary, having had more relations with civilized men, have become gentler and more docile; they are industrious; sometimes they go down to the plains to trade with Indio villages, to whom they bring gold dust and different products from their mountains, such as beeswax, skins and buffalo horn, flesh from these animals salted and dried in the sun, wood which they bring by water following the immemorial custom of their Chinese ancestors. Sometimes on market days they show themselves in the pueblos of the two provinces of Ilocos, where they buy instruments, utensils and some clothing made of cotton, linen of different colors. As for the Negritos, the trading goods they prefer are cigars and hunting dogs.

If this division which we have just adopted, does not seem completely correct, we could propose another, by ranging on one side the Igorrotes, Buriks, Busaos, Yfugaos, Guinaanes; and on the other the Ibilaos, Ilongotes, Itetapanes, who have almost the same physiognomy, wear their hair in the same way and use the same weapons. The tribes which present the most different traits are the Igorrotes, Tinguianes, Ibilaos, Gaddanes, Calauas and Apayaos; the description of these is uncontestably the most interesting.

IGORROTES

This large tribe occupies the whole breadth of the cordilleras from the province of Pangasinan to the mission of Ituy on one side and from the eastern part of the same province to the capital of the valley of Agno on the other, extending up to even face to face to Namapacan. The men of this tribe wear nothing but a short loincloth of tree bark, called *ba-ag* and a kind of vest whose front part shows their chest, and a piece of cloth or tree bark which covers the body and reaches down to the knees. The leaders among them are distinguished only by ornaments added to their *ba-ag*; moreover they change nothing in their custom, except when they are in mourning when they wear white in the manner of the Chinese.

The Igorrotes are rather tall; their skin is of the color of cooked quince, a little darker, of the color some people call copper; their eyes are big, black with a very sharp outer angle, rising above the line of the inner angle; they have very well-developed and wide cheek-bones, smooth but very course hair, of a brilliant black. Robust and well-built, they follow the practice of painting their body with different colors and notably on their hands they bear a figure very similar to the sun which is somewhat related to those figures seen on the women of Nouka-Hiva in the Marquesas Island. Their weapons are the *talibong*, also called *bujias:* this is a two-edged blade with a blunt point, which they make themselves and fit into a buffalo horn handle; it is about 80 centimeters long and 8 centimeters wide. They also use the spear which they aim skillfully and the bow with which they are, however, less clever than the Negritos.

The houses of Igorrotes in Benguet valley are almost all bamboo huts, forming a triangle with the ground and covered with a grass called *cogon*. Light comes in only through a very narrow door and these huts are very dirty. Among those inhabiting the center of the cordillera who seem a little more advanced than the others, there are some who have neater houses built with the trunk of mountain pines, a material they always use in their work. In this Benguet valley, Galbey claims to have seen the thermometer at Reaumur at + 7°, and it is possible that it sometimes goes down even lower.

Their food consists of sweet potatoes, yams, the *taro*, a little rice which they cultivate, meat of buffalo, pig and stag which they hunt and dry to make *tapa*, and wild fruits. Some of them eat the flesh of their kind when dead.

For the most part, they have a very disgusting appearance and are covered with the most repulsive skin afflictions.

THE BURIKS

The Buriks differ a little from the Igorrotes in that they are stouter and have a more vigorous constitution; they tatoo their bodies, and for the designs, they draw perfectly a coat of mail, as seen in certain people of the South Sea from whom they are descended, according to all appearances. They inhabit the part of the cordillera which stretches from the province of Ilocos Sur up to the summit of the central chain, and are bounded to the south by the Igorrotes and to the north by the Busaos; they are more industrious and richer than the former; their customs are more humane. They engage in the regular cultivation of rice, whose fields they water through fresh water conduits; they make two harvests per year, feed livestock and work the gold mine of Sucjou and the copper mine of Yamcayan.

THE BUSAOS

These inhabit the mountains called Siguey, north of the territory of the Buriks, opposite Cadong; to the west they have the Tinguianes and to the east the Itetapanes; they are distinguished from the other tribes by a gentle and peaceful character and by their less savage mores.

They paint only their arms on which they represent flowers after a fashion. There are some who wear large rings in their ears; others wear rather heavy pieces of wood which prolong prodigiously the cartilage of the ear. This custom is also found among the inhabitants of Vanikoro, Tahiti and several other archipelagoes of the Pacific Ocean; it is very difficult to explain how this similarity could have arisen, since as far as is known the Busaos have never had close relations with those islands; it is therefore natural to conclude that the former descended from those islanders some of whose ships must have been brought to the coasts of the island of Luzon. Their custom is similar to that of the tribes already described, except that they wear on top of and a little behind their heads, attached by cords and sometimes surrounded by feathers, a kind of cylindrical cap, some 8 centimeters high and 10 centimeters in diameter, open on the two sides and made of wood or woven from rattan. Instead of the *talibong*, they have for weapon a kind of axe whose head is almost square, with a point behind and short handle: they call this weapon an *aliva*, and they make it

themselves, in the village of Benang, with iron which they obtain from the mountains where it abounds almost on the surface of the ground. They cultivate a lot of rice and have a system of irrigation which never fails them.

THE ITETAPANES

Less numerous than the others, this tribe is surrounded by the Guinaanes to the north, the Igorrotes to the south, the Busaos to the west and the Gaddanes to the east.

Their limbs are short and their bodies are well-proportioned; they differ from their neighbors by the color of their skin, which is more pronounced, while the round shape of their eyes draws a sharp line separating them from the Igorrotes and the Tinguianes, whose eyes remind one of the Chinese type, which will never disappear among them. They have large and very flat noses.

The Itetapanes obviously owe to the Negritos their body, color and shape of nose, but their hair, eyes and carriage to the pure Indios or Tagals: in our opinion they are, therefore incontestably, a variety resulting from the crossing of these two races, stocks of all tribes found in the island of Luzon.

Their appearance is hideous and almost as repulsive as that of the Negritos, with whom they have in common the fact that up to the present it has been impossible to make them renounce a completely wild life, and the physical and moral degradation which is its inevitable result.

Nevertheless they are not entirely lacking in industry and the cylindrical cap which they no doubt borrowed from the Busaos, has undergone a modification in their hands; they paint it a beautiful red color which the Busaos do not have. They also give this same color to the handles of their weapons, which are the spear, the arrow and the *aliva*, the axe we mentioned in the preceding article: they make a big secret of the materials which enter into the composition of their red color, but it is simply logwood, very abundant in all the provinces of Luzon, where it is known by the name *sibucao*; from it they obtain, by using other woods as mordants, a truly indelible color of which we have samples. To protect themselves from the north winds and the very frequent and long rains during certain seasons of the year, they wear some kind of tippet called *anaos* made of *anajao* or *banga* leaves. The Tagalos wear similar ones made of spun coconut husk *(Bonote)* or else pieces of palm leaves or wild grass *(cogonales)*

which abound and crop up in profusion in certain parts of the Philippines. It is obvious that the almost completely wild Itetapanes could not have borrowed this indispensable clothing from the Tagalos, with whom they have no point of contact at all and from whom they are even quite separated, but on the contrary the Itetapanes are the ones who gave it to neighboring tribes whom the Tagalos in turn imitated.

ITENEIS OR TINGUIANES

These form a class completely apart which hardly deserves the qualification of wild still given to them because they live without religion. All the tribes or *rancherías* which Catholicism has not yet ranged under the standard of the cross are always designated by the Fathers under the generic name of infidels *(infieles)*, to which by extension is attached the idea of savage existence because since they inhabit the mountains and the vast wilderness outside the sphere of civilization of their neighbors and in the eyes of the latter, they are real savages.

The Tinguianes are confined to the province of Ilocos Sur, from the pueblo of Santa Cruz to the interior of Abra. Their physiognomy, the color of their skin, their physical as well as moral character, their clothing, a small commercial industry, and even to some extent some manufacture, constitute between them and their neighbors in the mountains, very sharp differences and bring them much closer to the civilized inhabitants of the Philippines, from whom they differ by their laziness which constrasts so strikingly with the astonishing activity displayed by the latter. They do not understand the progress that civilization brings which becomes the source of improvement in the arts and in industry.

But there is another very singular comparison to be made which we consider better founded than one would be tempted to believe at the outset. In the first place it will be noted that the two provinces of Ilocos Norte and Ilocos Sur which are the ones closest to the Tinguianes, have the most factories and are the most commercial in the whole Philippine archipelago: now we believe that it is hardly the civilized provinces which transmitted their industry to the wild tribe. On the contrary they received it from the latter. This apparent paradox will explain itself if one recalls that, as we said earlier, the Tinguianes are descended from the Chinese, but do not mix with the Igorrotes or the Itetapanes who in turn are descended from the Negritos and Malays. Thus they would

have derived from their Chinese origin the taste for agricultural work and for speculations, a distinctive trait of that race, while their other parents would have transmitted to them laziness and the love of independence.

Moreover the Chinese character is impossible to ignore among the Tinguianes. Their skin is almost as white as that of the Chinese and their costume, especially the sort of turban with which they cover the head, is similar to that of the fishermen of Fuh-Hun or Fo-Kien, the province of China closest to the northern end of the Philippine Islands and the one whose coasts the pirate Li-Ma-Hon used to ravage, and where he assembled his crew before making his incursion into the island of Luzon.

Apart from the turban, composed of one piece of cloth with the ends falling gracefully on the shoulders, the men wear wide pants (*sabaguelles*), which they make themselves, and a vest closed in front in the manner of the Chinese. The costume of the women is similar to that of Igorrot women with the single difference that it is white. Both sexes are very clean; among themselves they follow a certain etiquette and there are times when they put on richer clothing, embroidered all around in red and white bands: the whole arm from the wrist to the elbow, is covered with bracelets of glass beads of different colors, which they receive in exchange from merchants with whom they trade. These bracelets are so tight that the flesh is grazed from the pressure. They also wear similar ornaments on the legs, from the ankle to the calf. Nothing could be more graceful than this ornament for the women, and added to the headband they wear around the head, it almost makes one forget their ugliness, the inevitable result of the mixture of some race of men with the Chinese race.

Gathered into tribes, they live quietly, and their peaceful character, another trait of resemblance with the Chinese, has brought them closer to the Indios. They have formed several villages, among which are counted Benguet and Tayum, since a long time converted to Christianity: the missions are busy converting other villages. They are unfortunately already subject to the duty of the tribute and the use of tobacco, sad but inevitable fruits of civilization, which in return, provides them aid and protection. They also engage already in commerce and bring to the provinces rice, livestock, wax, gold and wood which they convey through their rivers to Ilocos from where they bring back the merchandise they need.

They own rich and vast very well-cultivated rice fields, and considerable herds of buffalo, horse and cattle.

We will note in passing that in spite of the reasons we alleged to prove that the Tinguianes are descended from the Chinese, there are still persons in the Philippines who question this consanguinity and claim that after the burning of his fleet and his forced retreat into the mountains of Pangasinan and Ilocos, Li-Ma-Hon still found the means for reconstructing new ships and return to China.

GUINAANES

Although neighbors of the Tinguianes, the Guinaanes have never maintained friendly relations with them; they are more cruel than all the other tribes and possess none of the qualities which bring the latter closer to the Indios of the Philippines. They inhabit the oriental part of the cordillera of the Tinguianes and almost never leave the highest region of the mountains: their harsh and rough character agrees well with the condition of the places they have chosen for residence during the formation of the various *rancherías*, known by the names we noted above. If they differ from the Tinguianes through sharply distinctive physical as well as moral traits, they are similar to the Negritos only through the state of poverty and isolation in which they live, as well as through the fierceness of their mores. Always at war with their neighbors, the Tinguianes, they harass them pitilessly, and the latter, betraying their origin, put up against their enemies only an excessive timidity. Moreover the Guinaanes sometimes have the audacity to attack even tribes recognizing the authority of Spain.

YFUGAOS

These show a great similarity to the Guinaanes, whose ferocity they share in equal measure; they reside east of the missions of the province of Cagayan. This circumstance inspired Colonel Galbey with an idea he shared with us, to which he is so attached as to repeat it several times. Moreover we will note that we owe to this worthy officer the communication of several precious notes he had collected on the north of Luzon island. He claimed to have observed among several Yfugaos a rather striking resemblance to the Japanese, and he concluded that they descended from that race. To accept the rightness of this opinion, one should start by establishing the authenticity of the fact reported by

Brother Juan de la Concepcion, Discalced Augustinian, who claims that in the year 1591, exactly at the time when the Spaniards were making the conquest of the province of Cagayan, a Japanese squadron came to make an incursion, even declaring the aim of seizing the whole of the island of Luzon; their attempt not having succeeded, several persons who were part of this expedition remained in the province and established themselves, contracting alliances with the natives of the country.

They cultivate the land, which furnishes them abundantly with rice and everything they may need for their subsistence; but their natural leaning for brigandage does not allow them to be satisfied with these simple and easy means of existence, and they seize every opportunity to attack their neighbors mercilessly. If in effect they were descended from the Japanese, whose temper is hardly less peaceful than that of the Chinese, it must be admitted that the paternal inclinations in them have given way to those of their mothers who gave them to suck. Moreover robbery and pillage do not suffice the perfidy of their character; with no other interest but the love of evil, they like to wait in ambush to assassinate passers-by, cutting off their heads without robbing them, sucking the brains and afterwards bring the still bloody heads to turn them into the finest ornament of their huts. Among them nobility is attached to the number of these abominable trophies: thus so that their exploits of this kind can be counted even without entering their abodes they have the practice of wearing as many ear-rings made of bamboo bark as the assassinations they have committed, adding one more with every new crime they commit. Don Guillaume Galbey has positively assured us that during the expedition which he commanded in 1831 against these fierce cannibals, after their defeat he found on the battle-field one of these savages wearing twenty-two rings on one of his ears. To be sure his too glorious death had not sufficed to appease the spirits of all his victims.

The weapons used by this tribe are the spear, bow, the *bujias*, the aliva and the cord snare, which they can throw from their ambuscade with such extraordinary skill to catch the victim they have been waiting for a long time. Leaving him no means of defense, they knock him over, strangling him at the same instant and cutting off his head afterwards.

They have proven themselves even more relentless

and more desperate since missionaries chased them away from the territory they used to occupy, and penetrated the region of their neighbors, the Gaddanes, to preach the gospel. They abhor these Gaddanes: they pursue them to the bitter end wherever they meet them and up to now nothing can appease their hate; moreover they are enemies of all their neighbors indiscriminately waging perpetual war against them and uniting with them only for rare and short intervals, when they have to fight a common enemy.

GADDANES

This tribe inhabits the banks of the Margal and extends up to the area of the small river (*rio chico*) of Cagayan; they border the Calauas to the northeast.

Like the **Itetapanes**, the Gaddanes are of a darker color than the other tribes, they also have similar weapons and customs. Their build is small, their eyes round, their noses big and flat; they are filthy and disgusting.

Subjugated for some time by missionaries, the Gaddanes render them great service by helping to bring the still rebellious tribes to the fold, the surest and promptest method of civilizing the wild man when one knows how to use it properly. Among all these men of the wilderness, there is not one who can resist the seductive appeal and the enchanting prestige accompanying the ceremonies of the Catholic church, whose significance and pomp altogether new for them, charm and astound them at the same time.

CALAUAS

These are established in the district of the Itabes (*en el partido de Itabes*) and are neighbors of the Guinaanes, from whom they differ, however, through their character although they resemble them in customs. They have placid temperament, live as a family group in the greatest peace and the pleasantest harmony. They harvest rice and other plants of different kinds; they have magnificent tobacco plantations which they cultivate through simple and natural methods transmitted to them by their ancestors. The tobacco of the Calauas is considered the best in the whole province of Cagayan itself, the first in quality of tobacco in the Philippine islands. After the leaves are gathered they are subjected to fermentation, then to the action of the air which dries them; after this, gathered in little

bundles, they are brought secretly in canoes to the province of Ilocos where the Calauas arrive by descending the river of Abra: the tobacco is exchanged for cloths manufactured in Ilocos, cotton good, loin-cloths, handkerchiefs and some iron utensils they seek with extreme eagerness.

APAYAOS

The Apayaos are distinguished from the other tribes living in the mountains through the fine construction of their houses, resembling those of the Tagals, and particularly conspicuous by extreme cleanliness. Entering these little huts, it is astonishing to find most of the necessary furniture not always owned by Indios of certain Spanish pueblos.

The houses of the Apayaos, like those of the other Indios of the Philippines, are set on four large and strong straight posts of incorruptible wood resistant to humidity, driven into the earth; instead of being made of bamboo cut in long narrow strips joined by rattan joints, like among the Tagals of the province of Tondo, the flooring is made of a wood called *danigga* or *calusta*, a kind of cedar. They cut it in half lengthwise, as done by the natives of Ilocos with whom they maintain close relations; partitions are made of palm-leaves. These houses are more airy, bigger and, most of all, cleaner than those of the other inhabitants of the mountains; the hearth or furnace is situated in a corner of the principal room. They do everything to decorate it the best way they can, using different objects obtained in exchange for products from their mountains, such as beeswax which is very good, excellent cacao, tobacco similar to that mentioned earlier; moreover these decorations amount to several chests, some glasses and jars made of Chinese porcelain.

They inhabit the mountains situated between the provinces of Ilocos and Cagayan, and feed principally on corn and roots. They are most favorably situated for the great contraband in tobacco leaf which they practice with neighboring provinces. They descend through the valleys of Abuloc down to the deserted beaches of Ilocos, where they have taken care in advance to place torches; they bring in their merchandise either by land or by sea. In the former case, it is through Caravallo Norte or Abra that they bring it to the plains of Dingras and Napartian.

IBALAOS AND ILONGOTES

These tribes are not too numerous and live mainly in the mountains of Nueva Ecija and Caraballo de Vales. The men are of small build, not too robust and of bad constitution; they lead a miserable existence, by means of brigandage, which they practice with skill. They are not satisfied with making excursions to neighboring provinces to steal everything they need; they also imitate the Yfugaos in the cruelties they commit; like them, they hide in ambuscades on the most frequented paths between villages and provinces, and treacherously assassinate those who fall into their hands. Nevertheless they are not brave at all, and if one has the time, it is enough to seem to resist them; unfortunately rarely does one escape the poisoned arrow that their practiced arm aims straight towards their target.

The Ysinayes form a tribe which has embraced Christianity and is subject to the Spanish government, thanks to the efforts of the missions of Ituy; they do not differ at all from the Igorrotes, of whom the Panipuyes, the Altasanes and other tribes are also part.

Although all these tribes have many similarities among themselves, there are, however, differences which distinguish them. All of them are of a headstrong character and difficult to subjugate; most of them are obstinate, refusing all offers, with no confidence in anyone and full of a mad unjustifiable pride. Self-seeking in the exchanges they make, they are dominated by the most ridiculous superstition. Treacherous and often cruel, these savages are stronger and more agile than the other inhabitants of the Philippine archipelago, a result of the wandering, active and difficult life they lead in steep terrains, while the more temperate climate of these high mountains give them a more vigorous constitution.

MORES OF THESE TRIBES

To describe the mores of the wild and independent tribes inhabiting certain parts of the Philippine archipelago, one must start by giving an idea of their religious beliefs; we will open this chapter with these.

It would be a thankless and difficult task if it were a question of composing a continuous and reasoned mythology, all the more, since ideas vary ceaselessly from one place to the other. Generally they worship idols, but this does not stop them from having a confused consciousness of a being superior

to all these objects of their depraved cult, of a being who created everything around them in the very limited world they know. When they are asked on this subject, one realized that these ideas were transmitted to them through tradition, without their ever having sought to account for their first origin: moreover it is impossible to obtain any positive response to the questions asked of them.

The tribes or *rancherias* of Ilamut and of the Altasanes worship an idol called *Cabiga*, who is married and whose wife is *Bujan*, a word which is closely related to that of *bujie* or *buhay*, which in Tagal, means *life*. The Gaddanes call their god *Amahobay* (he who made man) and give him a wife called *Dalingay*, because they do not understand that it is possible to live without a wife. The Yfugaos and the greater part of the Igorrotes have a god called *Cabunian*, who had two sons *Lumabit* and *Cabigat*, and two daughters, *Baingan* and *Daungan*, from whom were born other children who were the stock of all human beings. Thus they explain the origin of man, without troubling themselves with the way in which the visible world was created, a fact which is quite natural on the part of people who are not so used to reflection.

They also consider as a divinity the rain, which they call *pati*, because they know that without its help, they can not obtain rice, their principal food; thus they address prayers to it. Moreover it would be difficult to enumerate all the gods they worship; here are some of them: *Balitoc, Piit, Sanian, Linian, Tatao, Bangiuis, Sejat, Batacagan, Sadibubu, Oasiasoias, Capalat, Dalig,* and the goddesses *Libongon, Tibagon,* and *Limoan*. They are all seen in the form of wooden idols posed in different positions; what they like most is to have the head between the two hands and the elbows leaning on the knees, because in their opinion the position represents rest and beatitude: just like others, these peoples consider *doice farniente* as the supreme happiness on earth; sometimes, however, these idols are standing up.

It is claimed that they do not believe in another life, unless perhaps in the form of metempsychosis; but what seems certain is that they have no fixed ideas at all on religious beliefs, whatever kind these are. One finds no temple at all among them, nor any place whatsoever where they gather to worship the Divinity in common.

All their festivals are held in a family group and their sole aim is to rejoice or to grieve together. When one of their

relatives is sick or has just died, an old woman is fetched, a kind of priestess, called *agorera* or *asitera*, who is consulted to find out the results of the event which has just occurred or with which they are threatened. Upon arrival, the *agorera* starts by spreading on the ground under a big old leafy tree, lioncloth or mat; in the middle she places a large hollow dish made of a single piece of wood, then she drags towards this dish a buffalo which she butchers with extravagant contortions; letting the animal's blood flow into the receptacle, she mixes with it that of a chicken or else of one of those small boars abounding in the forests; all the ceremonies and gestures accompanying them she intersperses with liberal and frequent libations of fermented liquors, prepared from the sap of different plants and the juice of several fruits, which do not fail to bring to the highest point the passion agitating her; then with disordered gestures she seizes a pig's head, prepared in advance for the ceremony, and convulsively covers its head and face, then pouring profusely on an idol *(anito)* the blood of the victims, her rage increasing from moment to moment, she raises her hands towards the sky, and completely beside herself, shouts in an infernal voice: *"Siqqam Cabuniam! siqqam bulam navoig! siqqam aggen!* which means: "O thou, God! O thou, brillant moon! o thou star!" After this invocation, she starts to prophesy, and when she has finished what she had to say, she arms herself with a broom which she soaks in a bucket full of coconut wine and sprinkles all those present; this is the signal of the festival which consists entirely of eating and drinking, until all the guests fall into complete drunkenness, from which they come out only to be more and more convinced that the predictions of the priestess are infallible. We must not forget to note that when a man dies, it is believed that to appease his spirit, one must sacrifice as many victims as the number of fingers that remained open in his last convulsion.

Some of these wild tribes worship the sun and moreover have a deep reverence for all the stars in general, but none of them is the object of particular devotion, of what can really be called a cult. It is only the souls of their deceased relatives to whom they believe in relation to them gives them a great similarity to the *nonos* of the Tagals. The Apayaos hang on the walls of their hut spears and other weapons of their dead relatives, keeping these in memory of them; they are arranged as trophies, surrounded by rattan whose light bark colored red, represents figures of different kinds. On each side of these trophies hang *bajagues* or selected loincloths, made either of *afutag* bark, or of various cloths. The appearance of

the ensemble of these ornaments is very pleasing and the greatest price is attached to them. A lacquered clay receptacle of a particular form hangs near these trophies of weapons; it is used for wine libations offered to the *anitos* to obtain protection for them when they are going to celebrate a feast. No one has ever succeeded in urging them to part with one of these weapons or these ornaments, whatever price may have been offered for them; they believe that if they parted from these willingly, the *anito* would punish them, that he would make them sick or even make them die. Such ideas in the minds of these still savage men, without positively demonstrating belief in the immortality of the soul, nor even a very clear sense of something spiritual in man, independent of his body and lifting him above other animals, make one realize at least that they are convinced that everything does not perish at the moment of death, and that there remains from their relatives something they cannot account for, an *anito*, a *nono* whom they must fear and respect, because he watches ceaselessly over all their actions.

It is known that the less a people has fixed ideas on religion, the more he surrenders to superstition, and it is difficult to be more superstitious than the savages we are talking about. When it thunders, which happens quite often in this climate, they believe that the *Cabuniang* is unhappy, and to calm him, they celebrate a feast in his honor and claim that he demands from them the offering of a pig. The rainbow is a very good omen for them, and this is not without reason for in general it announces a favorable change in the weather, especially when it has been very bad; thus they address to it vows and thanks. When they wish to undertake a journey, or if they are making some plan and wish to know the favorable time for executing it or the route they must take, they light a fire and come in a great number to observe the direction taken by the smoke; if it is opposed to that of the road they wanted to take, either in their journey or in the attack planned against a village, they desist from their undertaking. If a bird crosses the path they want to follow, the omen is good or bad according to the kind of bird, its color, its kind of song; if they meet a snake, the portent is execrable and they return immediately to their homes, for they are convinced that an imminent danger threatens them. Is it astonishing that wild tribes believe in good and bad portents when the much vaunted diffusion of knowledge has left in the minds of the most enlightened people of Europe so numerous traces of superstition of this kind? Even today in France, does one not see persons far from

belonging to the lower classes of society become frightened at the cry of a nocturnal bird and consult a fortune-teller to know the future? Did not the greatest captain of the century attach a superstitious idea to his gray riding coat?

The independent tribes know distinction of ranks and have no fixed form of government at all; whether they are considered by nations, by *rancherias* or by valleys, they obey no chief exercising power over a more or less great extent of territory. In place of laws, they govern themselves solely by certain customs tacitly respected, except however in cases where the guilty consider themselves the strongest; then they heed nothing and each one acts according to his whim.

Each village is absolutely independent of its neighbors, and within it, it obeys sometimes the will of the bravest of its inhabitants, the *mainguel*, sometimes that of the richest. Paternal power is unlimited and the children are perfectly respectful in their conduct towards their parents: one of the greatest signs of respect they can give being to offer drinking water, a son may never take some from his father's hand; on the contrary, he must always offer the latter some. But when they are poor, the parents in turn obey richer superiors and pledge to them the services of their children; moreover, thanks to this union in the families and the subordination of the weak to the strong, although without laws, government or public cult, they succeed in maintaining a kind of unit and in unifying, if necessary, against a common enemy.

The territory of a village or a valley is therefore shared among several family heads representing leaders of the tribe; they are called *barnaas*. Each of them has under his command a certain number of *caglianes*, poor people who are entirely devoted to their service, like servants or rather like slaves; they receive from their master only food and must perform all the tasks he commands of them; he uses them mainly for the cultivation of the land.

These tribes are monogamous, but one can renounce one's wife without giving any reason for it. For her part, she enjoys the same freedom; she can leave her husband when it suits her to do so. This facility in separating from each other makes adultery less frequent; but for the same reason, it is punished with death when the culprits are caught in the act.

When they marry, the Negritos seek mainly to match each other in build, they approach each other, measure each other and marry when they find each other suitable.

Death is also the punishment attached to murder: robbery, the dominant passion of savages, a point on which all travellers agree, incurs this punishment only after the third time of commission. The tribunal judging them is composed of *mainguels*, *barnaas* and the old people of the village. When an accused, convicted of the crime, is sentenced to death, he is given time to come to an agreement for money with the aggrieved family, which often takes place; and this agreement which must be concluded in the presence of judges, is called *tubat*.

When a tribe has a dispute with a neighboring tribe as when one of its members has been killed by what they call an outsider, all the inhabitants of the village to which the dead man belonged gather together to avenge the death of their friend, either by killing the one who killed him, or by declaring open war on his tribe: finally an agreement terminates the affair. These disputes are so frequent and are so often repeated that endless wars result which weaken them to such an extent that nothing would be easier than subjecting them to Spanish domination, if that power seriously wanted to attend to it.

Among the infinite number of dialects spoken in these mountains, one could not say or even conjecture what the primitive language was of the races inhabiting them. These dialects vary not only from one village to the other, but there are even places where each family has its own. Without trying to bind all these idioms to a single mother language from which they would all be derived, and this would be impossible, one can say with assurance that they have a great number of sounds similar to those of the Chinese; this fact adds one more probability to the idea that they descended partly from this people. This concerns mainly the Tinguianes, although the Igorrotes and the Batanes have a pronunciation as marked as the Tinguianes themselves. It should therefore be concluded from this circumstance that the mixture of the Chinese with the latter took place only during the period of Li-Ma-Hon's expedition, whereas for the others, it goes back much earlier. In effect, the Igorrotes and the Batanes inhabit the environs of Manila Bay, where the Chinese came to trade since time immemorial, many centuries before the conquest of the Philippines by the Spaniards; they might therefore have mixed from early times with the primitive people of these islands: who knows if it is not even with the race of the Negritos? For apart from traders attracted willingly to these latitudes, shipwrecks, so frequent in these seas, must have brought

through the course of the years, a great number of poor Chinese who wanted nothing but to settle in the midst of these beautiful and rich mountains, to enjoy a freedom not offered them by the despotic government of an empire overburdened with population.

As for the variety of the dialects, nothing is easier to explain when one considers the state of barbarism in which all these peoples live, ignorance of writing and enmities between tribes offer sufficient causes, lack of constant communications modifying ideas originally common among them, as well as the manner of expressing them. The same thing is noted in subject tribes, like for example in the dialect of the *Ysinayes*, of which there are dictionaries. In the meantime it is certain that languages that seem to differ the most from each other always show several traits of resemblance to each other, that there are words that differ only through orthography and others which are absolutely the same.

The respect these tribes pay their *barnaas* does not end with the death of the latter, and they continue to show it in a very singular manner. Hardly has one of them died, when his stomach is opened to remove the intestines, which are then roasted to be consulted about the future; this done, the body is made to sit on a chair, and all the relatives are invited to see him before he is buried. The funeral takes place only after several prolonged meals and orgies which are indulged in at the expense of the rice and flock of the deceased. Seated in a circle around the deceased, they eat, drink, weep, sing improvised sad songs in honor of relatives dead since a long time and the friend they have just lost. Imagine this gathering of persons of both sexes assembled pell-mell, in the temperature of the torrid zone around a cadaver in putrefaction imagine these persons, after exhausting themselves with excesses of all kinds, falling asleep at the end of this hideous ceremony in the midst of the filthy debris of their infernal feast and jars not long since filled with fermented liquors and emptied only with great difficulty.

When the moment of inhumation finally comes, the body is carried to a kind of cemetery called *Lontdent* where each family has its designated place; it is placed on a kind of monument crudely imitating the form of a buffalo or a pig, open on top, and it is thus allowed to corrupt in the open air. Poor people are buried simply under their houses and as they don't always have the means of procuring the meat of buffalo and pig to regale friends who come to attend the ceremony, it

sometimes happens that they give them the body of the deceased to be eaten. An act of this kind has been noted not too long ago in the rancheria of *Baremencurang*, near the pueblo of Tagudin. An old *cagilane* died there and his flesh was distributed to the audience because though he was poor, he merited the honors ordinarily paid to the rich, and he left nothing to meet the expenses for those honors. It must be admitted that that was a rather misintended homage.

When two young people wish to marry, the suitor asks, through an old man, the parents of the young lady if they consent to give their daughter in marriage; if she is granted to him, she is led to his house, in the manner of the Chinese (another trait of similarity to that race), and the whole ceremony consists of keeping them shut up for eight to ten days without being able to leave the house during the whole time. In the meantime relatives and friends give themselves up to merriment and dancing, vying with one another in getting drunk. Parents of the couple bring food, for they are the only ones privileged to see the couple in their prison.

The dance of these peoples is very unique. Dancers place themselves in a circle with open arms, jumping ceaselessly from one foot to the other, in such a way as to always have a foot raised behind; then they turn in all directions, uttering frightening cries. This dance is accompanied by a drum of conical shape very similar to that of the Malays, beaten with two hands.

Feasts, usually prolonged for several days, generally cost very much for the one giving them, always one of the chiefs or at least one of the most influential and richest men of his tribe. Up to thirty to forty buffaloes, one hundred pigs and sometimes more, are consumed; men and women are all constantly drunk, for during the duration of the feast they do not stop drinking draughts of a liquor called *sinipsit*, made of rice fermented in water or else one called *basig* or *ilang*, a liquor obtained from sugar cane. When the feast is ended, heads of the devoured animals are ranged along outer and inner walls of the house as so many trophies and signs of nobility. These details were given to us by Colonel Galbey, who had the occasion to attend several of these feasts. He assured us of having counted in the house of a distinguished man in a village, 407 buffalo or cow heads, and more than 1,000 boar heads which gave out, as can be believed, an insupportable odor.

To be able to possess such an immense quantity of animals, robbery with armed force is, in a manner of speaking, organized from one province to another, and it is only by means of precautions that effects of these are rendered less palpable.

The medicine of these savages, often superior to that of the Indios and possessing resources not always found in that of the most civilized countries, would merit being studied carefully; it would offer us more than an example to be followed, more than a method to be imitated. External medications, repercussives in all forms applied on the skin, play the main role with them; old people gifted through experience in this matter with a certain tact, are the only ones with the right to make up these remedies through the mixture of innumerable plants they have at their disposal, and they are the ones who administer these to the patients. As febrifuge, they use the very bitter bark of a tree called *seplay* and for acute pains that may occur in some part of the body, they apply actual cautery. When a pregnant woman feels the first labor pains, she goes all by herself to a stream or river; she delivers her child without the help of anybody, washes it immediately and plunged in the water to bathe herself and the child; she sets it on her hip, wrapping it in a tree bark which she ties around her neck, and finally returns to her hut where she continues to care for her newly-born whom she carries on her breast.

When they are surprised by the enemy, they utter frightening cries among which one distinguishes the word *bajol*, which means *enemies* and at this single word, they rise up armed with spears which they throw with the greatest precision, pointed arrows made of iron or bamboo, and *talibongs*. If the attack was foreseen, they prepare themselves with all possible means and use war tricks which turn out well for them: thus they dig pits which they cover with very light bamboos on which grass is spread so that these are not seen; they strew all roads and paths with a kind of vine entanglement fixed on very sharp wood, forming traps so much more dangerous since the points are often poisoned, and the great quantity of grass surrounding and covering them conceal them completely from view. They use the same precautions to isolate themselves in their huts when small-pox prevails in the environs. A person afflicted with this disease can not hope for hospitality anywhere; nothing strikes them with as much horror and fright: the consternation it spreads among them is so great that when it attacks a village, all inhabitants take to flight; there is no longer father, child, nor friend for the

unfortunately afflicted with this cruel plague, which at certain periods of the year, cost many people their lives. It is certainly this disease, added to the wars of the Negritos and their vindictive spirit, which is the reason why the population has not increased among them as it has done in places enjoying the benefits of vaccination. It will be the duty of the missionaries to make this powerful preservative known to the wild inhabitants of the mountains.

The similarity between the independent tribes and those subject to the Spaniards is very great in certain aspects: they are industrious like the latter for they themselves fabricate their spears, arrows, *buljas, alivas*; they cultivate rice, distill strong liquors and are very clever in imitating everything they see. Stronger and more robust than the Indios as a result of the less high temperature of the mountains they inhabit in the northern and central part of the island of Luzon, they are also more agile and since they are always at war with their neighbors, they love combats; for the most part they are bloodthirsty and so barbaric that all attempts to civilize them have not tamed them. Elsewhere we described the way they treat the enemy who falls into their hands.

The infidels are always at war against each other and sell children they can capture from each other; their price varies from 20 to 30 piastres. In the island of Mindanao one can buy as many as one wants at 10 to 20 piastres for children from ten to twelve years and at 20 to 25 piastres for adults. Moors and idolaters buy old people to be used for a very cruel practice: when they prepare the poison used for dipping the points of their arrows, they kill some of them to test the poison and see if it is strong enough; or else before leaving for war and this is something that would be difficult to believe, they cut off the heads which they keep, and hung them upside down to try the strength of their *buljas*; analogous monstrosities have been communicated to us by one of the governors of Zamboanga on what happens in a great part of the island of Mindanao. It is to be wished that the government encourage the buying of these prisoners destined sooner or later to certain death.

Among these races one also finds albinos, called by the natives children of the sun; some are white, others have only white patches spread on the body, some have striped skins. We have met several anomalies of this kind. It is claimed that young ladies of these tribes sometimes had commerce with monkeys, which is also said of indigenous women of Borneo with the orang-outangs and that these unions are not

always sterile. Although respectable persons have attested to this fact, we are not too disposed to give credit to it as well as to what is said about the race of men with tails in Mindanao of which examples are cited even in Manila. Many persons claim to have seen some and no less than an *escribano* (notary), a very enlightened man, who assured me that one of them, who had an opening in his pants for the tail to come out, had been a cook at one of his aunt's homes.

The number of idolaters in the island of Luzon may amount to 200,000; in the island of Mindanao, there are at least 800,000; in the other islands their number is not too great.

CHAPTER XXII

MORES OF SONS OF THE COUNTRY, MESTIZOS AND CHINESE

Sons of the country. — Creoles. — Mestizos. — Chinese mestizos. — Tornatras. — Pure Chinese. — Their business. — Their government. — Their medicine. — Their dress. — Chinese barbers. — Religion. — Gamos. — Kitchen. — They are dangerous. — Their general position in the country.

In the Philippines one designates by the name of sons of the country (*hijos del pais*) children born of Spaniards who came to the colony to the leading posts, whether they brought their wives with them or married a young lady of Manila; they must not be confused with creoles (*criollos*); in Manila this name applies only to children born of a white man and an Indio woman or of an Indio and a white woman. Indios make no distinction between Europeans and sons of the country, merging them all under the generic name of *castilas*; on the contrary real Spaniards consider the latter with a sort of disdain and have applied to them the ridiculous name of *cagapalays*, whose meaning we leave to the reader to guess, by reminding them that crude rice in the language of the country is called *palay* and that this grain forms the principal food of the inhabitants.

Sons of the country are white, well-built, with a pleasant physiognomy and an average build. The women are generally pretty; they have beautiful teeth, fine eyes, long black and sometimes blonde hair reaching down to the ground; they are very graceful, perfectly well-built: their busts are of a beauty which is rare in Europe; their flesh is firm and hard for they use the corset only during balls or grand ceremonies. They are very fond of fashions and dresses, they ride horses, love music and know how to swim. Very sensitive about etiquette, they scrupulously maintain the dignity of their sex, and like Spaniards of Europe, they never rise for any man, be it the governor-general in person to whom they never even grant the *usia* nor excellence. In general their education is neglected like in all colonies, and their knowledge is limited to knowing how to read, write and add. There are however exceptions in this matter; some learn music, drawing and other fancy arts.

The young men, whose education is more finished, are educated at the University of Santo Tomas; they know several foreign languages and become very distinguished

lawyers, and this is also true for mestizos and Indios. There are some who studied at Pondichery and their education as well as their character do honor to the country. Apart from the career of barrister, open to them are that of soldiering, that of the two marines, royal and merchant, and that of the clergy, in which they attain up to the dignity of a canon; but the berths are too few to suffice for them, thus several of them go over to Europe. The facility with which they execute everything they undertake and the talent for imitation they have from their daily contact with Indios, would make of them excellent businessmen and manufacturers and distinguished artists, if they did not believe it derogatory to engage in a vulgar occupation. They know very well how to honor leisure, to which the heat of the climate inclines them only too much. They dress in the European style; they like fashions, music, shows, balls, feasts, horseriding, swimming, in a word everything called pleasure.

Certain persons, especially old ladies, have kept the early costume, that is to say, the *saya* and the shirt of *nipis* and sinamay, and this costume is adopted indiscriminately by everybody after bath; to keep as long as possible the cool sensation, women come out with dishevelled hair, lightly clothed in white underwear, with bare feet enclosed in rich *chinelas*. Inside the house wear the Indio shirt outside *tapis* pants made of silk of Baliuag, and embroidered velvet slippers. When they go out, they are very well-dressed and replace the *nito* de Baliuag hat with the silk hat of Paris. The romantic costume has reached even Manila and with it the evenings of music where artists and amateurs are applauded in turn.

Mestizos form two classes of persons, those who are born of Spanish men and Indio women, called Spanish mestizos: these are exempt from the tribute, and their wives are distinguished especially by the clothing called *saya*; then mestizos issuing from Chinese men and Indio women: with the former as with the latter the character of the father dominates. The former are as white, and sometimes, whiter than the Spaniard. Those issuing from Spaniards and Chinese mestizas are more active, more enterprising, more devoted to commerce; they also share a lot of the Chinese character which they keep for as long sequence of generations (as much for the moral as the physical) in the shape of the eyes: thus it is the custom to say in Manila that Chinese blood is very strong. Spanish mestizos engage in the mechanical arts and in the military career; in general they are not too rich.

Chinese mestizos, that is to say children of Chinese men and Indio women, are often uglier than the Chinese themselves; they are subject to payment of the tribute; they have yellowish skin, wide faces, their noses are flat, though less so than the Indios; their eyes are slanted outwards and the transversal diameters form an obtuse angle on the nose: they are lymphatic and beardless, their character is remarkably active: they enrich themselves through business like the Chinese. Economical to the point of avarice, they hardly pay their servants, give them little to eat, and punish them severely even if often these servants are members of their own family. When they go out, they are richly clothed and wear on their shirt brooches of pearls and diamonds, often worth a *talega* (5,000 francs). In *saya* and *tapis*, their wives display no less luxury in their dress than their husbands. In their hands they hold a rosary, and there are many of them who have renounced the Indio costume and dress in European style; they are all Catholics and are found in great numbers in the provinces of Cebu, Iloilo, and Samar. Almost all business is in their hands, and this is not too much to the liking of the mayor. The Indios have such a great notion of the wealth of mestizos that they like to be taken for them, in order to be considered as opulent. In certain villages, like for example in Biñan, they all claim to be mestizos, without troubling about the necessity in which that places them, of paying a double tribute. Today the government gets something out of it, but this state of things will have, in the future, harmful consequences which would be too long to elaborate here.

Children born of the union of Spanish mestizos with a Chinese mestiza are called *Tornatras*; but those from the union of a Chinese mestizo with an Indio woman are always considered as Chinese mestizos. One also finds some mestizo races issuing from mixtures with Negritos or with Sepoys of India; their descendants inhabit a particular street in the pueblo of Pasig.

Pure Chinese form a separate population; they are more particularly called *Sangleyes*, or travelling merchants; they had relations with inhabitants of Luzon, long before the Spaniards discovered these islands, and already some of their descendants had established themselves inland: the defeat of Li-Ma-Hon and the destruction of his fleet considerably increased their number. Later the Chinese were allowed to inhabit Pampanga, under the expressed condition that inland

they would not engage in agriculture and would engage in business only in the *alcalceria*; but they did not take long in penetrating the population at the price of the greatest sacrifices. In the beginning, they contented themselves with selling what they carried on their shoulders with the aid of a kind of lever called *pinga*; since that time, they have maintained themselves even in small villages in the environs of the capital, where they constitute a formidable competition for the Indios; but they have required the government badly for this favor, for during the expedition of the English against Manila, they made an agreement with the latter and sided openly with them; moreover they have revolted several times, in such a manner that a decree had to be issued that in the future they would remain enclosed in the *alcalceria* of San Fernando, to engage in their business. Nevertheless they soon found the means of breaking free from this constraint; they set themselves to doing wholesale and retail business, and even sent agents everywhere to peddle their merchandise. Thus they have, in a sense, imposed themselves on the Philippines and have spread themselves to the most dangerous places in the neighboring islands, like Sulu and Borneo, where they are tolerated because they are useful.

In general, the Chinese settled in the Philippines are of average height, although in China itself there are many good-looking men; we had the occasion to convince ourselves of this one day when all the foreigners then at Canton, presented themselves, with Mr. Thom as head, to the magistrates of the city. Among the persons who came to receive us were Chinese Tartars, and there were several among them who left nothing to be wished as to carriage and good manners. This Mr. Thom, now interpreter of the English government in Hongkong, harangued the magistrates with remarkable eloquence. The Chinese inhabiting Manila who have come for the most part from Macao, Chancheo, Nyngo and Canton, are very ugly, and this is explained partly by their social position, for these are generally *coulis* (porters) and domestics who come to the Philippines to do business and who send their savings every year to their families. Like all the Chinese of Macao, they speak a little Spanish and Tagal. Their costume is similar to that of *coulis* of Macao and Canton; this is a kind of overcoat in the form of a blouse, a shirt called *bisia* and wide pants made of white cloth, with very low seat, fastened by a string; sometimes these pants are black or blue. They shave their heads, leaving only a braided tail and wear a small black cap topped with a red knot. Their shoes are black, rounded at the tip, with thick soles made of paper; they get them ready-made from their country.

The *gobernadorcillo* of the Chinese and its *alguacils* have, for distinctive mark of their office, the European hat over their Chinese cap, and in the hand a cane with a cord; in the whole Philippines this cane is the insignia of command.

It is claimed that the Chinese are good accountants and that they compute with the greatest speed, with the aid of balls run five by five through small iron mandrels, of which ten rows are contained in wooden frames set parallel. The former represent the units, the others the tens. They do not know decimal calculation; they also have account books, but it seems that they are hardly skilled in what is properly called bookkeeping.

Apart from wholesale and retail commerce which they share in Manila with mestizos, they are also spice-dealers, fruit-dealers, cook-shop keepers, pastry-shop keepers, either at home or on the streets. Other Chinese are tailors, boot-makers, shoemakers, soap-makers. In a word, it would be difficult to enumerate all the kinds of industries they engage in. Moreover they send their savings regularly to China.

Chinese doctors are often called upon even by Spaniards, and there are some who have made remarkable cures; they feel the pulse from both sides, one after the other and in an oracular tone pronounce their judgment, saying whether the affliction issues from excess of heat or cold; for as we have said earlier, according to them it is always lack of equilibrium between these two agents which causes the diverse inconveniences to which man is subject, and the re-establishment of this balance is the goal of all medications they prescribe: they make no surgical observations and never apply leeches; they say plasters and topical remedies take the place of instruments for them. They are only paid after the cure but they always ask for some advance payment for the cost of the medications. If they succeed, they are praised; if the patient dies, one is content with not paying them the fee they are due.

Their medical material is composed of objects almost entirely unknown to us, but of which some have really unusual properties: we already had occasion to note that we used some successfully in Manila, would we be able to do so in France too?

Chinese barbers are very numerous in Manila as in China; this is not astonishing since the Chinese never employ any but

their compatriots. All their employes, cooks and servants are Chinese. When they are poor, several of them live together and eat from a bowl; those who are more well-off display great luxury and seem to be very happy: some have a carriage; but in that case, their driver is not a Chinese.

As we said, the Chinese shave their heads, leaving hair only on the upper part of the occipital region, from which they let hang a long braided tail. It is very strange to watch, without being seen, this part of their toilette, which is done with the aid of a razor shaped like a small triangular chopping-knife. The barber runs a kind of small brush on the lids, the mucous membrane, on the cartilage of the lower lid and even on the eyeball, to stimulate a tickling sensation: this operation causes a lot of ophthalmias.

Cleaning of the nose and ears, by means of pins and small, especially made instruments, is still the domain of Chinese barbers. We have admired them very often in China itself, for it is there where they must be seen in order to be judged well. From the top of the veranda of the consul of the Netherlands in Canton, we watched them when they were going on with their operations. They put their customers to sleep by touches and truly magnetic frictions; they run their hands from the head to the shoulders and even the armpits and then shave the customer, and when the operation is finished, the latter gets up, stretches his arms and yawns as if after a long sleep.

The Chinese in Manila have in their houses painting and some kind of altars, although they do not profess the religion of Buddha and they are all Catholics. The Chinese procession on the day of *Corpus Christi* which they attend in a body, candles in their hands and dressed in silk, with their leaders at the head and musicians to accompany their singing, makes a very strange sight; here they display great luxury. They come from the parish of Binondo, to which they all belong.

The day of Saint Nicolas is one of their biggest festivals. They construct at great cost, richly decorated floating pagodas, and in a body head towards the hermitage of Saint Nicolas on the banks of the Pasig, above Santa Ana, to celebrate this great holiday which recalls to them the memory of a miracle: a Chinese, pursued by a crocodile, having invoked the help of the saint, the terrible amphibian was changed into stone. The object of this metamorphosis

still exists near a small chapel in ruins, where they go every year to celebrate this holiday. Upon their return to Manila, all the pagodas are illuminated; there they drink, eat, receive everybody, and sometimes they show Chinese comedies similar to those I saw played with more costume in Canton, in the halls which the English have named *singsongs* (place where songs are sung).

The favorite games of the Chinese are *taypo*, a pass-ten and cock-fights; but they prefer by far the first one. They also like to smoke opium, and for this purpose they rent the ground-floor of the houses of certain influential persons who enjoy what is called in Manila, *fueros* (privileges) both military and civil, protecting them from the pursuit of the mayors of the province.

Often too the Chinese gather to form musical orchestras: fortunately one is not apt to hear their noisy and discordant music except on feast days; but it is particularly on days celebrating the arrival of a new governor that this insupportable *charivari* reverberates in all its ringing originality. Sometimes also, on evenings when there is a beautiful moon, three or four of them gather in one of their shops to scrape on their shrill pocket violin with two cords and a long handle, and to play their bamboo flute.

The food of the Chinese is very varied: they are nevertheless content with a small number of dishes at each meal, as long as these are abundant. Rice cooked in water takes the place of bread for them, as with the Indios, and pork meat is their favorite viand. Seated on chairs and not in *cuclillas* like Indios, they used instead of forks, two cylindrical sticks, from 6 to 8 inches long and 2 lines in diameter, made of ebony or ivory and in Manila called *sipit*. They place one of this sticks between the thumb and the index finger, the other between the index and the middle finger; the two remaining fingers serve to direct them when they get meat or vegetables, always cut in small pieces, dip these first in a sauce and then place them in the mouth: they do the same with rice, of which they swallow a considerable quantity with the aid of the *sipit*. One could say that these little sticks were invented as a hygienic measure to prevent them from eating too greedily and to force them to take only a small quantity of food at one time. Dried fish, salted vegetables, radish and mustard leaves, and certain dishes they call *cutchay*, are among those they like most; they also like all kinds of sauces. They drink habitually only pure water or hot tea. As delicacy they have *goulaman* or vegetable jelly, *pansit* and certain sweets. Shark

fins, sea slug (balate), *salanganes* nests and venison tendons are not of general use among Chinese of Manila because of their high price; they substitute for these, venison or heifer *tapa*. As for *pansit*, their favorite dish which has become a general one among inhabitants of Manila, there are two kinds: one is made of a rice paste called *laxa*, a kind of vermicelli, a paste of *miqui* or wheat flour formed into macaroni, and a vegetable called *mongo no nacido*. Cooked separately, these ingredients are stirred and placed on the fire in grease; to this are added shrimps, *cuchal*, a kind of Chinese scallions, *tango* leaves or "rat's ears", sausage cooked in flour batter, *quechat*, a kind of soya made of pounded shrimps; at the moment of serving, lemon juice is squeezed on top. The other kind of pansit, called *lanlan*, is a kind of transparent vermicelli which comes from China; to this is added chicken bouillon and pork meat cut in small pieces. It is useless to make a detailed description of the other Chinese dishes, a description which would have so much less interest for our European readers since the very names of the ingredients composing these dishes are unknown to them and could not be translated.

Being of an essentially docile character, enterprising, industrious, hardworking and thrifty, the Chinese can hardly sympathize with the Indios, who are far from prossessing all these qualities; thus they live in perpetual hostility. Jealous, the Indios spare the Chinese neither invectives nor stones nor stick-blows nor sometimes even knifings. In their eyes, Chinese are dogs; they strike and rob them within sight of everybody, in public places; all of this is, as we have said, a result of the jealousy they feel towards them; for almost all Chinese are well-to-do, a result of their work; they often spend the night without sleeping, and this does not prevent them from going to work early. The poorest among them still live better than the Indios who are considered well-off; and when there are some who, reduced to destitution, are put in prison for not being able to pay their tribute, they are then fed by rich compatriots, who give them alms and try to get them out of prison by means of funds established for that purpose.

Chinese Catholics are interred in the common cemetery; as for those who have remained Buddhists, the body is enclosed in a bier made of hard wood or molave, with sufficient food, *sipit*, paper, candles and some other objects, and it is inhumed at ground level in Bancousay, near the hospital for lepers, on the slope of a hill, and the

spot is covered with stones. As a sign of mourning, during the ceremony they wear a black silk band around the neck. In China mourning is in white, and in this costume they prostrate themselves on the tombs; we were often witnesses to this in Macao.

One has many times tried to enlighten the Spanish government on the injustice the Chinese do to the colony, as is claimed, and several royal decrees have been granted to make them return to the special position assigned to them when they were admitted to the colony; but these decrees were never executed: their patience, their perseverance and the host of little means they know how to use suitably, have always prevented them from being disturbed. In reality the government draws from them considerable sums, and they are not useless to local politics; there are many people who consider them necessary in Manila, who are even of the opinion that one could not do without them. In effect, no one in Manila, (not even the Indios) would consent to practice various trades and professions which the Chinese hardly disdain; and if they are forced to leave the capital to cultivate the land, one would find oneself all of a sudden in the greatest inconvenience, and would risk seeing most of the little shops close, the Indios having neither the love for work nor the perseverance required by retail trade.

It is not less true that with regards to general politics, the Chinese have proven to be very dangerous. Their conduct, at the time of the English expedition, was of the most reprehensible; their revolts have more than once placed the colony within an inch of surrender. In the meantime, what we say about this is on the strength of the historians, and it could be possible that there was much exaggeration in what they said about it. We make this observation because it is unquestionable, at least from appearance, that these Chinese are the most peaceful people in the world.

The enemies of the Chinese ask where the persistence of the colonial government can come from to keep them in spite of reiterated orders from the metropolis, and they claim not to understand what profit the country can get from them. On the one hand, they give the Indios lessons in corruption and venality; on the other, they send all the currency out of the country without making any come back, for they send for all articles they need from their country; they constitute a government within a government; through their language,

which very few persons outside of them understand, they have the facility of forming among themselves liaisons whose secret is impossible to penetrate. In any case, their enemies add, neither the tribute to which they are subject, nor the large interests they pay for sums they borrow, nor the services they render, nor the sacrifices they seem to make, can balance the dangers Manila would risk in case of a foreign invasion, through the facility they would have in siding in advance with the enemy people and assuring the success of their plans.

CHAPTER XXIII

MORES OF THE WHITES IN MANILA

Arrogance of the Spaniards towards the sons of the country. – A Spaniard of Manila upon waking up. – *Idem* of a Spanish woman. – Bath taken at home. – Breakfast. – Occupation of the morning. – Visits. – Lunch. – Siesta. – Description of the bed and numerous cushions. – Evening promenade. – *Tertulias*. – Supper. – The mores are changing. – Mores of the English and the Americans. – Fashions of France. – Livelihood of the minor employees and super numeraries. – That of the *alcaldes*. – Balls. – Evening dances. – The Escolta street. – Theaters.

The Europeans residing in Manila have kept, with very little changes, the customs of Europe, and it is only those who have formed intimate liaisons with sons of the country or who have entered into their families through marriages, who have adopted their practices and way of life; this is true especially as to the *sans-gene* characterizing them and the importance they give everything which can add to the amenities of the animal life.

Many Spaniards who lived miserably in Europe, having obtained free passage to the Philippines, have enriched themselves here in a few years; they owed this advantage to the character of the Filipinos who at a certain period, thought only of eating, bathing and amusing themselves. The Spaniards, on the contrary, showed great activity; they undertook voyages to New Spain with the aid of funds lent to them by charitable works, in return for the sea or great venture interest of 50 percent, which, notwithstanding its great amount, made it possible for them to realize up to 200 percent profit on the merchandise from China or Manila which they loaded, so that they enriched themselves often in a single voyage. Those who remained in Manila stood surety for the others, who in turn did them the same service on the next occasion. But the emancipation of Spanish possessions in America, due in part to those who have been nicknamed *avacuchos* in Spain, has compromised a great number of fortunes in the Philippines and has almost ruined the charitable works.

The Spaniards, whose character is naturally haughty and suspicious, have always considered themselves very superior to the sons of the country, although they have not absolutely refused to recognize them as born of the same blood as they. Moreover these sons of the country, except for some exceptions and aside from some defects; a result of their imperfect education, are generous and obliging; with open arms

they receive the newcomers, present them everywhere, introduce them into their families, offer them credit, money and even linen, for it is rare that a European arriving in the Indies carries enough with him, not knowing in advance the way people dress here: they also lend them their horses and their carriages considering them in all respects as brothers. Unfortunately the Castilians are not always as grateful as they should be; thus it is rare that good terms exist for a long time between them and sons of the country.

The Spaniards in the Philippines usually wake up at seven or eight o'clock in the morning, and hardly has he opened his eyes, when he asks for his *chicara de chocolate* from the Indio or Negrito serving him; for a few minutes he remains in his night-gown, which is none other than pants with the shirt over them, as worn by the Indios, smoking his cigarette. Women go to bed in *saya*, and upon waking up they put on the *tapis* to go to the bath, either in the river or at home. In the latter case, the bath consists of pouring two jugs full of water from the river or cistern (*aljive*) on the body, starting with the head. It must nevertheless be noted that before taking this bath, they wash their head with a cold infusion of *gogo* bark, which serves them as soap, as we said in one of the chapters. Living in the water is the greatest pleasure of Philippine women; they all know how to swim perfectly; dressed in their short red shirt, covered with their *tapis* (they produced the best swimmers in Europe their long thick hair on their back), they cross the Pasig River with the greatest facility. Hardly has one left the bath, or even while still at it, when they set to eating fruits, especially mangoes, and at the same time an Indio or an Indio woman wipes the bather's feet and body and presents him with a white clothing, made of one of those native cloths so suitable for conserving the freshness of the bath.

When the house is situated near a river, the bath is taken with running water, that is to say in a small closed hut made of bamboo, which every house has. Men and women bathe together, but always dressed, and this maintains decency; often they amuse themselves by leaving the hut to swim in the open water of the river. Some persons have mobile bathrooms, set on canoes which can be transported from one place to the other.

After the bath, breakfast is brought into the bamboo hut: it is appetizing and is composed of rice, *fritada*, ham, vinegar, jams, some cooked fish, pineapple and mangoes.

It would be hard to imagine how much some persons consume of these fruits; I have seen some who, while waiting for breakfast, eat several dozens of fruits. The cigar and the betel are the necessary continuation of all meals, but especially the one taken after coming from the bath; the pleasure procured by this bath is all the keener since it is taken in the countryside, on a fine holiday and in a numerous gathering.

When one bathes away from the house, one goes there in a carriage; after breakfast, the horse is harnessed again; this carriage is a *birloche*, a kind of cabriolet with four wheels, of elegant form with two horses harnessed in the d'Aumont style. The women, in morning dress, that is to say dressed like the Indio woman with loose hair, go for a walk, or pay visits, or go shopping at the Escolta. We will however note that it is less common today than it was formerly, to see them in this careless dress with a cigar in the mouth, for European etiquette is being introduced more and more in Manila. On this subject, we will also observe that it is rare to see a woman take a drive with a man other than her husband; if that happened, they would not fail to talk about it in the salons of Manila, or if the two promenaders are unmarried, their reunion would be considered proof of an arranged marriage.

At nine o'clock, most men, dressed in white and in a vest made of cloth from China or English calico, go, the employe to his office, the merchant to his business; some go to the customs, or to persons they deal with, to learn the news of the day, the departures and arrivals of ships. The employe breakfasts at the office, smokes his cigar (*puro*) of quarta *superior*, and at three o'clock in the afternoon, he goes home where his family awaits him for lunch. This meal, composed of a great variety of dishes, is almost the same for everybody; the governor himself lunches hardly better than employes of his offices. The most current wines are *xeres, seco, madere, carlon de Catalonia* and most of all *Val de Peñas* wine; but it is rare that these can be procured in good quality, for they undergo great changes before being delivered to the consumer. Moreover, there are many families, even those very well-to-do, where wine is never drunk, an observation which we had already made very often in Spain.

Filipinas are never happier as when, seated in *cuclillas*, in the kitchen where their appetite drives them, they can eat morisqueta with savorous *sinigan*, dried fish, appetizing

fritada, Chinese ham and sometimes venison *tapa*; as seasoning they add *pajos* and green mangoes, preserved in vinegar, and often also jams. After having surmounted the first surprise caused by manners so different from those one has been accustomed to, one can not stop oneself from contemplating with a curiosity mixed with interest, a young and pretty woman, crouched in the style of the Indio woman, *saya* tucked up between the legs, revealing delicate feet in velvet slippers embroidered in gold or silver gracefully run her hand from the *morisqueta* to the other dishes, getting from each of them some savory morsel, and put the *bocadito* in a mouth decorated with teeth as white as pearls. If you take part in this intimate meal, and they want to show you particular kindness, they offer you in turn one of these delicious bocaditos. Politeness says that you accept, and from that moment their confidence in you becomes total; they will allow you to take part on Sundays in the family bath. But you must not make the least observation about their practices; they will accept none, and say that in the world each one must do things *a su gusto*; if you are awkward enough to insist, you are irrevocably lost from their esteem.

Just like in Spain, lunch is generally followed by the siesta, and one often falls asleep with the Cagayan cigar at the mouth.

We will take this occasion to describe the way people sleep in the Philippines, a manner so singular as to merit particular mention. The beds used in Manila have no mattress at all, but a bottom made of openwork rattan, covered with a more or less elegant mat; in general they are immense and at each angle rises a kind of column supporting the bed posts, which is nothing but a framework made of wood for supporting rods along which runs the mosquito net.

One goes to bed in a special dress for the night, similar to that of the Indians and very light. On the mat is spread a sheet for covering oneself and a blanket of Ilocos cotton which is rarely used. Cushions are not wanting, for on their number depends the degree of pleasure and coolness enjoyed while sleeping: there is one for every limb, and air circulates under and along the sides; but the cotton cushion, called *abrasador*, requires particular description: it is of cylindrical shape; its length from 3½ feet by 10 inches in diameter; it is more or less hard according to the taste of the person, covered with fine cloth, embroidered or not, to which it owes its coolness. As its name indicates, its purpose is to be embraced, and usually it is placed between the legs and

arms during sleep. Between the *abrasador* and the body is left a suitable distance for the air to be able to circulate. At first sight one would think such a cushion to be suffocating instead of refreshing; but it is the very opposite, as long as one knows how to use it. New-users have as much difficulty getting used to it as those who have grown into the habit of doing without it.

In the evening many families spread an immense double mat on the floor, on which everybody sleeps, each place marked by one's *abrasador* and the four to six pillows belonging to him. An immense mosquito net is attached to the four corners of the room. It is mainly by choice, although there are beds, that one prefers to sleep on the floor, because it is cooler, so extremely hot is it at night. There are moments when it is in vain for one to leave the windows open for one to be less stifled.

The manner of arranging the pillows at each one's disposal, is to place one under each leg, one under each arm, one under the head and one under the buttocks, plus the *abrasador* already mentioned. The body leans on each of them only at a point, the rest lie on empty space, so that air circulates from everywhere around the body, and one can not be more comfortably and softly bedded, even on the floor. During the intense heat of summer, the use of the precious *abrasador* could perhaps be adopted in France. We regret very much not being able to give in our atlas, the representation of a resident of Manila lying down on his pillows.

At five o'clock in the afternoon everybody is dressed up; the women, elegantly coiffured with their hair interspersed with natural flowers, clothed in dresses with short sleeves of fine embroidered cloths of *nipis, piña, sinamay,* cotton *grass cloth*, get into their birloche (when they are accompanied by their escorts, the lackey standing behind the carriage, holds a small lighted stick of sawdust in his hand to offer his master when the latter wishes to smoke), which conducts them to the Calcada and to the seashore, a charming promenade with, on one side, the fortification of Manila and on the other the admirable view of the bay with ships furrowing the waves. At the horizon, one perceives the island of Corregidor, whose telegraph signals ships passing 20 miles at sea, and the islets of La Monja and Frayle (the nun and the monk). To the right rises the majestic Mount Mariveles, refuge of nomad Negritos from the province of Bataan, whose summit looks down on two seas. All the fine

society of Manila meet in this promenade in the evening; with each turn of the carriage are so many *adios, a los pies de vuestra señorita, beso a V.M. la mano, cavallero*: customary greetings which, at the risk of seeming insincere one is obliged to exchange even with persons one would have seen only once.

The pleasure offered by this promenade is doubled if there are several persons newly-arrived from Spain; one goes to see the new arrivals, and in the evening in the *tertulias*, they become the subject of all conversations. Who are they? What are they like? Are they goodlooking? Are there young men among them? To which the *niñas* add under their breath: are they married?

When the *Angelus* rings, everything stops suddenly; horses, carriages, pedestrians; everything becomes immobile; each one recites his prayer softly. After several seconds the noise starts again, the *buenas noches* exchanged everywhere. Children kiss the hands of their parents, domestics in the houses bow to their master, saying to him in Tagal: "*Magandan gabi po*" (good evening, sir). The promenaders turn in all haste towards home, to take chocolate or tea; they find their houses well-lighted, for the glass globes hanging from the ceiling are lighted. Moreover when candles are placed on the table, they are always put in glass clothes, an indispensable precaution because of drafts from which they are carefully maintained. The use of bells for calling servants is not known, so that one has to cry at the top of one's voice and often even go to them when one needs their help. The games start, the parents play checkers or cards, and the children *chungka*. Society divides: some go to pay visits in vast salons, where one is seated on two rows of chairs placed in the direction of open shutters to enjoy the fresh air coming through. Men are on one side, women on the other. Persons who have no visits to pay, go to the *Escolta* where they glance at the shops, stop to exchange pleasantries, talk about what they saw at the promenade, the new arrivals, events at the metropolis. At eleven o'clock in the evening, almost everybody has gone home, and the gates of the city are closed up to five o'clock in the morning: this is when supper is served, consisting usually of *tinola*, that is to say chicken cooked in water and garnished with pieces of pumpkin, then the inevitable rice. Many persons hardly eat, contenting themselves with a glass of lemonade or water in which they dip a piece of *azucarillo*. Everywhere one goes, this kind of sugared water is offered as refreshment, sometimes accompanied with betel or cigars.

It must nevertheless be admitted that the mores we have just described are already starting to change visibly, and according to all appearance they will not take long in making way for the new ones being introduced. If the old mores have blameworthy aspects, there is also something touching in this naive simplicity, in this good nature that can hardly dissimulate and reveals its most intimate thoughts. One who knows more thoroughly the homes of families will not take long in abandoning the bad opinion of them if he had first conceived and which was aroused in him by manners derived by the young Manila ladies from the almost continual contact with the Indios with whom often they were raised. Moreover it must be said that among the reproaches that can be made against the ladies of Manila, there are many they have merited only for having wished to imitate wives of employes who have come from Spain; on the other hand it must also be added that husbands in the Philippines do not have pretensions to the most scrupulous fidelity.

Foreigners, of whom most are English and Americans, inhabit the suburbs of Binondo, along the Pasig; there they live as if in their countries, whose practices they all follow. The English, especially the Scotch, very well-skilled in business and in the majority in the whole of India, generally arrive here with little money, but with blank credits in London or Glasgow; through these means they negotiate their drafts at so many days after sight and with the fund they procure thus, they dispatch ships whose cargo, sold in London, serves to discharge their bills. The houses they inhabit in Binondo are large, airy, suitably furnished and they know how to surround themselves with all the comforts they love. In the evenings they drink their tea and toddy, and smoke strong cigars. The English have over us the advantage of knowing how to make a fatherland everywhere: of a character naturally apart, they find their own customs in all places; they hardly miss the fogs of the Thames or the Humber, while we seek vainly in distant climes the mild climate and the pleasant sociability of our beautiful France: thus in foreign countries one meets only a very small number of French people, and these almost always form only temporary establishments, hardly settle down and are ceaselessly pinning for their return.

Spanish employes arrive almost all poor, famished (*hambrientos*), as the natives of Manila call them, but nevertheless display a salary of 250 francs per month; everybody goes around in a carriage. Often, after having studied the country a little, they make a trip to Europe and

return with a better post than what they formerly had, as for example that of mayor or higher employe.

For a long time, customs underwent no variation; today the fashions of Europe are beginning to be introduced among the *señores* and *señoritas* of Manila: they quarrel over the fashion papers and when a ship arrives from France, their impatience and curiosity are so great that they want to see everything even before anything is unpacked. Although the climate is not suitable for hats, silk goods from France, gloves, corsets, we are nevertheless convinced that articles of French fashion would be in great favor if arrivals were regular and the market is furnished constantly: unfortunately this is not so and often a whole year passes by without a French boat appearing in the port of Manila. The English are much more exact: this is due to the character of the two nations.

Small-salaried employes, military as well as civil, proliferate; there are even *cabanistas*, a kind of supernumeraries, who receive 25 piastres per month while waiting to be given a post. Well, even these are not too unhappy; several of them gather together to have a common household and easily find money to borrow. There is not one white man who goes out other than in a carriage, be it for the shortest trip; they almost forget how to go about walking. Well-off persons have four and even six horses in their stable. Military employes inhabit mainly the interior of the city and civil employes the suburbs or pueblos in the environs. Those who have absolutely no means of having a carriage go to their offices in a canoe or banca 20 feet long by 2 feet wide and although these fragile boards fly on the rivers and criss-cross in all directions, nothing is rarer than an accident.

Chiefs of the provinces, mayors or governors, live very much in the offing in their royal houses; they often pressure the poor Indios and in this way, make large fortunes. Nevertheless, if they are married, their children who in the province have heard of the pleasures of Manila, burn with impatience to enjoy them in turn so that when at the expiration of their office, their parents return from the capital, the young men throw themselves recklessly into these pleasures, and the parents are foolish enough to imitate them. To dances, soirees, expensive purchases, are added loans from all their friends, for the Spaniard is naturally good and generous, and this imprudent conduct does not take long in bringing about their ruin: thus the sons have soon no other resort than to enter as cadets in a regiment or to make themselves captains of merchant ships.

Dances are one of the most sought-after entertainments in Manila. Here gather up to seventy dancers, whose dress display the most dazzling luxury in Chinese silk, diamonds from Borneo, pearls from Solou. Young ladies are dressed with no less brilliance than married women and they never wear the same dress twice. Struck by the folly of such expenditures, some persons have imagined little balls or evening dances (*bailecitos*) where one goes without ceremony and in dress almost like that for everyday wear. Everyone will feel all the better for it since these reunions are becoming more frequent.

We have already talked about the street called *Escolta*: this is a perpetual bazaar where one can buy everything one wants as to suits, novelties, hardware, articles from Paris, drapery. On two sides of the street are rows of shops where one also finds a host of small objects, which Chinese who speak Spanish call *chucherias* (trinkets). Those who keep those shops, all Chinese, receive their customers with the greatest politeness, giving everybody the title of *siñolia*, asking *si que le compela cosa, cosa siñolita*. One knows the Chinese can not pronounce the letter *r*. They give credit to everybody, and all of them agree to sell their merchandise at the same price. The richest are proprietors of two or three shops and pay employes of their race to manage them. Some Europeans have vainly tried to also open shops to compete with them, but they could not contend with them. Their thriftiness, order, talent for selling and their patience are difficult to find in Europe grouped together thus: these would be encountered at the very most in certain provinces of France whose populations are rather hardworking in order to compete with the Chinese for retail trade.

As soon as a ship arrives, these Chinese buy a great quantity of merchandise which they share among themselves: one of them fixes the price to which the others agree, and all this is done in a language no one understand, while they also speak Tagal and sell to mestizos and Tagals as well as to Spaniards.

We have already given an idea of the construction of theaters made of bamboo without a single iron nail and we particularly cited that one in the *sabana* or plain of Arroceros, near the Calcada, in front of the fortification of Manila. It is raised on posts (*arigue*) of a single piece and of a great height; its form is more or less elliptical: there is a parterre (*luneta*) where women are admitted with the men and a

balcony with two or three rows of chairs. At the entrance are installed *fondas* or refreshment shops. Spanish comedies and even vaudevilles translated from French are played there. We leave to the imagination what interest the translation of *Gamin of Paris* can have for a Manila audience! The actors are often young people from Manila and some Indios, who exert themselves as much as possible without being able to prevent the audience from yawning and going to sleep; but in spite of the boredom felt by the public, the crowd of spectators is so large that several performances suffice to cover the costs of the hall's contruction. The pueblos of Tondo and San Sebastian have theaters where plays in Tagal language are played: they are so long that at the rate of three hours per evening, a single play suffices to fill several evenings. They deal with religious subjects: sometimes these are the wars between Catholics and Mohammedans (*moros)*, sometimes the loves of hapless princesses imprisoned in other savage countries whose entry is guarded by fierce beasts and from which heroes are to deliver them. Moreover, these actors just like those who speak Spanish, vie with one another in murdering the language they are reciting; they understand neither pure Spanish, nor elegant Tagal. Furthermore, the frequency of storms and the quickness with which torrents of rain fall have made them adopt the use of putting below the notices that if it rained too hard on the day indicated, the performance would be postponed to the first working day when the weather would allow it.

CHAPTER XXIV

DIALECTS OF THE PHILIPPINES

At the time of the conquest of this archipelago, the Spaniards did not take long in noticing that dialects spoken here were different from each other; the natives understood each other with difficulty, and sometimes not at all, from an island to the neighboring one. Among so many dialects they distinguished Bisaya, Tagalog, and Pampango, which seemed to be the mother dialects, because in effect they are more complete and more perfect than the others.

Few traces remain of these written languages, for the practice of these wild tribes of writing their thoughts on pieces of banana leaves, with the aid of a bamboo fragment sharpened to a point, made it impossible to preserve the few manuscripts that were found.

From researches made in the libraries of convents and notes communicated to us by some religious, it is patent that these manuscripts were limited to some loose sheets, on which the inhabitants inscribed the number of their buffaloes and some other details of personal interest, but they contained nothing concerning the history of the country.

In the works we owe to the indefatigable zeal of Spanish missionaries, the origin of the languages of these archipelagos and their relations with ancient languages have often been discussed: some claimed that their elegance and their form drew them nearer to Hebrew; others claimed that through their character they had more than one connection with Arabic; others, with Chinese and Japanese, because in effect one finds some words from the languages of these nations, whose *shampans* (ships) have been shipwrecked more than once and are still being shipwrecked, pushed by northeast winds to the coasts of the Philippines, which at the time of the monsoons are absolutely inhospitable.

Nevertheless the majority of opinions have them derive from the Malayan language, of which they have the richness, the turn of sentences, similarity in words, identity in many others. In effect this language shows the closest relations with some of the dialects spoken in the Bisayas islands, situated south of the Philippines.

However, among the words pronounced in the same way, one finds a different meaning and among the words which are all written differently, a similar meaning. Thus one can range in this number the words *olo* and *ulu* (head), *puti* (white), which belong to the Malayan language and to that of the Philippines; the words *mata* (eye), *susu* (breast), *batu* (stone) are also found in Malay dialects, bisaya, tagalog and in the cebuano and lutaa dialects. Some words, such as *lida* instead of *dila* (tongue), *babi* instead of *babuy* (pig), show only slight difference in pronunciation.

The tagalog or tagal language is clear, rich, elegant, metaphorical, poetic; it facilitates improvisation, with which natives of the Philippines are so gifted, that it has been said of them that they have what is called the *numen poeticum.* Difficult to learn thoroughly, it requires a lot of practice and perseverance, and this has given rise to that Spanish diction often applied by those who undertake its study: In order to learn it one needs *un año de arte y dos de bahague*, which means one year of study and two of practice; for the *bahague* is the only clothing, known to us by the name of loincloth, which is worn by natives of the mountains, like the tribes of the Pacific Ocean, and which one would have to wear with them; that is to say, live with them for that space of time in order to acquire the language. In effect when one undertakes this study it is astonishing to find new words every day and to soon gather thousands hardly found in printed books.

It is not known exactly in what direction Tagal characters are placed; some say these peoples wrote from right to left, and others claim that it is from top to bottom, as the Chinese do, with signs which had different meanings according to a point added above or below, forming words of which a single one often had six to seven different meanings.

To the elegance of the language they added the most elaborate politeness; although they used the pronoun *tu (icao* or *co*) when speaking to persons to whom they owed respect, they constantly added the word *po*, which corresponds to sir, or *po co*, my dear sir. Something which will seem singular is the fact that the affirmative response of a man is expressed by *oo*, yes, and that of a woman by *oo, po co*, that is to say *yes, my dear sir*; this is the obvious index of the distance between man and woman, the latter, being

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* See table annexed to the end of this work.

in a state of dependence so absolute that she had been considered as a slave, before Catholicism shone on this archipelago of the Far East.

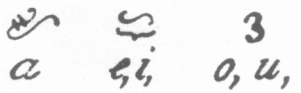
They were very polite among each other and treated each other according to the rank they occupied in the social hierarchy. Even today they would not allow themselves to pass before someone without bowing, keeping the hands juxtaposed as if to rend the air they are going through, especially when they pass before a *Castila* (Spaniard), a name they give to any white person. One also hears them pronounce very often the word *tabi*; this word, usual among coachmen of Manila, must not be confused with the word *look out* among ours; the latter is almost a threat, whereas the other one is a a request; *tabi* is equivalent to our word *permit me*; it is like a kind of excuse they ask for passing. These polite forms of the language, pushed to the extreme, having contributed in giving their ways that seal of servile dependence, so that for instance in certain provinces one still sees natives coming to solicit the Castila, who place themselves *encuclillas* (crouched) before him and lift their heads waiting for an answer.

They had seventeen characters or signs, three of which were A, E, U, which took the place of our five, because E meant I also and the sign U,O: to this pronunciation one owes so many varieties in the words; thus *tabi* was also pronounced *tabe*, as *olo* was pronounced *ulu*. See the table on the annex page.

TABLE OF THE OLD CHARACTERS OF THE TAGALOG LANGUAGE

In the TAGALOG or TAGAL language one counts seventeen characters or signs, three vowels and fourteen consonants whose forms and characters are as follows:

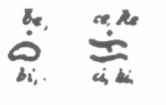
VOWEL[1]

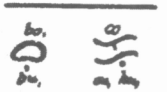


CONSONANTS



The three vowels are equivalent to our five, for as one sees, the last two have each one two different pronunciations. The characters of the consonants are all pronounced with the aid of the vowel *a* as below:

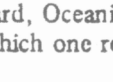
The dot placed above the characters changed the vowel *a* into *e* into *i* as 

The dot placed below the characters changed the vowels *a* into *o* or *u* as 

The sign // was all the punctuation of the Tagals.

They wrote from right to left; thus night which is translated by GABI or GABE is written thus 

The sign  called NA YAON, equivalent to the dipthongs UA, UE, UI, UO, thus  means *BAUO*, widower, and some other words.

Father Gaspard, Oceanian polyglot, of the greatest merit says nothing gives a more complete idea of the difficulties of reading this script as the following signs  which one read as *LILI* and which meant the periphrase to open, to remove a thorn, shadow of a tree, lift a burden and five other different ideas.

The signs  translated by bata (child) also meant guard, to fool, to pretend and five other words.

The tagal characters  and Malayan represented the word OLO, which in two languages mean HEAD, will suffice to give an idea of the difference in signs to represent the same words.

[1] A work on the Bisaya language gives the following characters:

VOWELS



CONSONANTS



The consonants number fourteen, and always accompanied by A formed a syllable; thus signs representing C, M were pronounced CA, MA, and a dot placed above changed the ending into E or I, and placed below into O or U.

This way of writing and pronouncing offered thus great difficulties, which increased even more upon the arrival of the Europeans in this archipelago. The monosyllables CE, CI were not distinguished from the words SE, SI; D was often pronounced R as in *madali* which was articulated *marali*; F also changed into P; and all this pronunciation is the same today. We will always remember what was said to us by an Indio, whose talent for painting would be honored even in France, if he added to nature's gift some lessons from our best artists: *Cayo po, ay Frances ni Castila* Sir, are you a Frenchman from Spain? In poetry the C is sometimes changed into M, the G into Y. This last letter is pronounced nasally when it is in the middle of a word and is accented by the sign we find in *manga*, which indicates the plural.

The syllables GE, JI are often pronounced as in *guy*, the H like the Spanish J (jota), the Q like the K, and the U like the Spanish U, pronounced in French *ou*.

Syncopes, transpositions, additions, mutations of letters and syllables vary infinitely, and this license makes poetry so easy, so that enthusiastic for it as for music, natives of the Philippines improvise with so much facility. One day we were witness to, among other things, a touching invocation (a kind of chanted cantique) addressed to our OUR LADY OF ANTIPOLO, their virgin of predilection, by a wet-nurse holding her dying infant in her arms.

Two consonants carry signs, these are the *ñ*, pronounced as in Spanish, that is to say as we pronounce the *gn* in French in the word Espagne, and the accented *g*, as in the monosyllable *nga*, pronounced with the nose, and can be learned only through practice. This word is nothing but a euphonic liaison placed between nouns and pronouns or substantives and adjectives, or even all kinds of words. Thus one translates fine horse by *mabuting nga cavayo*, instead of *mabuting cavayo*, by uniting adjective to substantive.

Roman characters substituted eagerly for the indigenous ones soon made so many difficulties disappear; but the pronunciation remained no less the same. Spanish words

introduced through new practices and the use of things one did not have before, created new requirements in the language; thus the double L, in *cavallo*, was pronounced like *Y*. We will add that if the Spanish language has introduced new words, it has no less respected the basis of the language and pronunciation, which is the same today; only the signs were changed and replaced by Roman characters: one should do as much for the Chinese language and this single change could cause a complete revolution in their ways and relations.

These languages have their declensions with six cases, as in Latin; they also have their conjugation, in such a way that one can write in the Tagal and Bisaya languages just as well as in our European languages, for they are in no way inferior to the latter. Thus works in prose and verse have been published in these tongues, among which are found stories, sacred works, poems, tragedies, odes, and these numerous production have moreover the merit of having been printed in Manila. The whole Passion was translated in verse, and persons residing in Manila and its environs have more than once been inconvenienced by the monotonous chants with which all Indio huts reverberate during the forty days of Lent. Often too they gather during this time and while singing, are accompanied by a music whose harmony is not to be disdained.

The dialects spoken in the Philippine islands by the natives subject to the Spanish government can be reduced to the following: *tagalog* (tagal), *pampango, zambales, pangasinan, iloco, cagayan* or *ibanag, camarines* or *vicol, bisaya, batanes* and *chamorro*.

Two languages can be considered as mother languages, these are Tagal and Bisaya.

The tagal language, the most widespread, is spoken in the provinces of *Tondo, Bulacan, Batanga* or *Bataan, Batangas, Laguna, Nueva-Ecija, Tayabas, Cavite, Mindoro, Samboanga*, and even in the Marianas islands, where the deported people are spreading it.

Bisaya is spoken in the whole Bisaya; but this language differs in some provinces to such an extent that inhabitants of the province of Iloilo do not understand very well those of the province of Samar, an island which is not too distant and with which they are often in contact.

One can therefore divide Bisaya, through nuances it shows, into four dialects:

1 – The dialect of the island of Panay, spoken in the province of *Iloilo* and *Capiz*, in the small islands of *Romblon*, *Tablas* and *Sibuyan*, in the northwest part of the island of Negros (of the negros), found near Iloilo: this dialect is understood and also spoken in Samboanga, in the province of Misamis and Caraga;

2 – The dialect of Capiz, which differs very little, however, from that of Iloilo;

3 – The dialect of Cebu, which many Oceanian polyglots consider as a separate language called Cebuan and is spoken in the island of Bohol, a dependency of this province, and in the part of Negros island adjacent to Cebu. Natives of this island understand nevertheless the dialect of Iloilo.

4 – The dialect of the Calamianes islands and of Paragua of Palawan in its part subject to the Spanish government, composed of a mixture of Tagal and Bisaya. All other dialects are spoken in the provinces whose names they generally carry.

The island of Mindanao is divided into such a great number of tribes in its independent part that it would be impossible to enumerate their different dialects; nevertheless the language spoken in general which is that of the *Illanos*, and believed to be Malayan, differs from them; this is the moor language (moro). As much could be said of the wild parts of the island of Luzon, where the *Igorrotes*, *Tinguianes*, *Yfugaos*, *Gaddans*, *Ibilaos*, *Itetapanes*, and *Negritos* or *Itas*, those little negros of the mountains, primitive races spread in almost all cordilleras of the Philippine islands, speak different dialects which often vary from one *rancheria* (tribe) to another.

To give an idea of the constructions and syntax of the two languages, Tagal and Bisaya, we will start by transcribing the Lord's Prayer, accompanied by an interlinear translation and some observations and we will follow it with some phrases and dialogues which we would have wished to put in better order, and some of the words.

THE LORD'S PRAYER IN MODERN TAGALOG

Father our is in heaven thou,
Ama namin sungma sa langit ca,

adored be the name thine;
sambahin ang ngalan mo;

come to us the king dom thine;
mupa sa amin ang caharian mo;

be done the will thine,
sundin ang loob mo,

here on earth, as in heaven;
dito sa lupa, para na sa langit;

be given to us at present
bigian-mo camin ngai-on

the our rice from day to day;
nang amin canin sa arao-arao;

and pardoned be to us the our faults,
at patauarin-mo camis nang aming manga-otang,

as are pardoned by us
para nang pagpasawat namin

those who have committed faults against us;
sa nangacacaoton sa amin;

and do not let us fall into temptation;
at hunag-mo caming ipahintolot sa tocso;

and deliver us from all evil.
at yadia-mo cami sa dilan masama.

OBSERVATIONS

Ama namin. Father our. *Namin* or *amin* is the genetive of *amin*, we, which is itself the plural of *aco*, I. Moreover *namin* means we with exclusion of the second person; when it is included, one says *tayo*, and in the genitive *atin* or *natin*. The Tagals have hardly any possessive pronouns; in place of them they use genetives of the personal pronoun.

Sungma, is; from the verb *um*, to be. In these languages conjugation is extremely difficult and complicated. *Ca* or *ycao*, thou, is always placed after the verb.

Sambahin is the future and present optative of the passive form of *samba*, to adore. *Ang* is the definite article *the* and makes *nang*, from *the*, *sa*, to the, *nang* or *sa* the in the accusative; *ay* in the vocative and *sa* in the ablative. The plural is similar to the singular, but to the substantive is added the word *manga*, to indicate the quantity.

Mo is the genitive of *ca*, thou.

Bigian-mo; in this case the particle *mo* is no longer the genitive of *ca*, but seems to be the indication of the passive mode of the verb.

Arao, the sun or day.

Ipahintulot, from *tolot*, let run

Yadia-mo, from *adia*, deliver.

LORD'S PRAYER IN BISAYA

Father our is in heaven thou,
Amahan namu nga itotat ca sa langit,

adored be the name thine;
ipagpagdayet an imong ngalan;

come to us the kingdom thine:
moanhi canamun an imong pagcahadi;

be done the thine.
tumanun nan imong buot,

here on earth, as in heaven;
dinhi si yuta maingun sa langit;

be given to us at present
ihatag-mo damsin

the our rice from day to day;
an canum namun sa matagarlao;

and pardoned be to us the our faults,
ug pauadin-mo cami san mga-sala namu,

as are pardoned by us
maingun ginuara namun

those who have committed faults against us;
san mganacasala damun;

and do not let us fall into temptation;
nga diri imo tugotan cami mahòlog sa manga-panulai sa amun manga-caauai,

and deliver us from all evil.
apan baricun-mo cami sa manga-maraut ngatanan.

OBSERVATIONS

Ipapagdayet is the future passive of *dayep*, to praise.

Moanhi or *macanhi*, come from *anchi*, here.

Pagcahadi kingdom, from *hadi*, lord or king.

Pauadin and *ginuara* both come from the same verb *uara*; the first is the future and the second the present of the passive mode.

Caauani, enemies from *auai*, to quarrel.

Many among the words and locutions we are using are rather in accordance with practice than with the dictionary and the grammar, which most natives do not understand.

We will not end these reflections without adding that in our opinion the colonial government has made a big mistake in not following the example of the Dutch who in Java learned the Malayan language in order to make themselves understood by the Malayas, without the latter being able to understand them when they speak Dutch among themselves. In the Philippines on the contrary, everybody more or less speaks Spanish, which puts the government in the hands of the natives, and even more the Chinese whose language no one but the latter understand.

SENTENCES, DIALOGUES, VOCABULARIES

SENTENCES

ENGLISH	TAGALOG	VISAYA
SHORT AND FAMILIAR SENTENCES	**VICANG MAICLI, AT CAMAHALAN**	**SENTENCIAS MALIPUT CAG SA GUINIGANAN**
1. To ask something	**1. Ang pag hingi ng atin man.**	**1. Ang paggangayo sang anoman**
I beg of you, give me.	Acoy nag mamacaava, na acoi long biguian.	Naga ampu, aco sa imo cag naga pani.
Do me the pleasure of giving me.	Acoy namamanhic, na acoy iong biguian.	Muyo, taga an mo aco, caluuye aco cag tagaan.
Bring me.	Dalhan mo aco.	Dalha dri.
I give you my thanks.	Acoy nag papa salamat.	Naga pa pansalamat aco sa imo.
Now, this instant.	Mamayang, di maliliban.	Caron ugalin.
2. Expressions of tenderness.	**2. Malulubai, na vica.**	**2. Halambalon nga mahigug maon.**
My life.	Buhai co.	Cabuhi co.
My dear (masculine, feminine)	Aguing Caibigan.	Na hugug ma anco.
My soul	Ang calulua co.	Calageo.

ENGLISH	TAGALOG	VISAYA
My master.	Minamahal co.	Cangali ngong co.
Light of my eyes.	Plao nang manga mata co.	Ca paua sang acon mata.
Daughter of my heart.	Anac nang puso co.	Anac sang acon taguipuruon.
My angel.	Angel co.	Angel co.
My star.	Bitoing co.	Bituon co.
My good.	Ca-galiñgang co.	Maayo co.
3. To show gratitude.	**3. Tong col sa pag papaquita, ng loob**	**3. Sang paggasalamat, cag pa culahao.**
I will do it with pleasure.	Sino sonod cong tapat.	Buhatonco sin daco caluyan nga.
With all my heart.	Sa aguiang boong, calooban.	San bugud nga taguipuruon.
Without ado, without ceremony.	Na valang cahihian	Nga may sin pamlahao.
Command me.	Utusan mo aco.	Sugua aco.
I am not after to so much ceremony.	Hindi co hina hanga, ang maraming sabi.	Hindi acoca uyun sa madamo nga halambalun.
That is better.	Ang lalong mabuti.	Maayo pa.

ENGLISH	TAGALOG	VISAYA
4. To affirm, etc.	**4. Tungcol sa cadalisayan.**	**4. Sang pagsa matuod, cag pag.**
That is true.	Ay totoo.	Silong, cag pag tugud uatuod.
That is not possible.	Yan ay valang anoman.	Diligayud.
We agree.	Cami ay nag caca alam.	Naga hilibalo quita.
5. To consult.	**5. Tungcol sa pag cadanguini.**	**5. Sang pag lahibalo cag sanpag patagalin.**
What will we do?	Anong gagavin?	Ano ang ma buhat ta?
Let's do this or that.	Gavin natin ito o iaon.	Buharon ta ini o adtu.
Wait a while for me.	Hintin mo aco sumandali.	Hulatiaco sin dioz.
It's the same (thing).	Ganoon din.	Turo guihapon.
6. For eating and drinking.	**6. San pagcain at sa pag inom.**	**6. Sana pag caon, cag sang pag inum.**
I'm hungry.	Acoy nagugutom.	Na gutum aco.
What do you wish to eat?	Anong ibig mo pong canin?	Ano angna luyagam mo nga paga caonon?
I would eat a little of whatever it is.	Comaing ca nang camuntinang anoman.	Ma caon aco sin diot marquina lamang.
I ate enough.	Acoy nacacain nang marami.	Comaon aco sin madamo.

ENGLISH	TAGALOG	VISAYA
I'm thirsty.	Acoy na ochao.	Na uhao aco.
Give me something to drink.	Acoy iñon pa inumin.	Pa inumin mo aco.
I would gladly drink a cup of wine or a glass of water.	Na yibig cong ominom nang isang copitang alac, o isang basong tubig.	Boot cunta sco uminum un isa carta. Gayan nga vino o isa ca saro nga tubig.
7. To go, come, move oneself.	**7. Paroon, paritò, gumalao.**	**7. Sang pag pacadtu, Pacari, casang pag gniho.**
Where are you going	Saan po cayo paroroon?	Diinca pacadtu?
I come from . . . I'm going to . . .	Galing aco . . . paroroon aco . . .	Nag halin aco sa.
Go up . . . Go down . . .	Manhic . . . Manaog . . .	Sumaca, manuog.
Come in . . . Go out . . .	Masocpo . . . Lumabao po . . .	Sumuludca, manaogca.
Pass in front . . .	Magtuloy po sila.	Dayon.
Go away.	Paroon carra.	Cagtu na.
Go behind a little.	Magpahulica nang caonti.	Umirul ca.
Wait a minute.	Maghimay po cayo nang caonti.	Iiulata aco sin maca dali.
Don't touch me.	Aluag po, nino acong salangin.	Nindimo aco pag tandugun.

ENGLISH	TAGALOG	VISAYA
Why?	Bequit?	Nga a?
Come here.	Pomarito po cayo dito.	Carico dri.
8. To speak, say, do.	8. Ang pag pangurap at pag vivica at ang pag gana.	8. Sang hanbol, san pag pulong, cag san pag buhat.
Speak louder.	Mangusap po cayo nang mataas.	Pu mulongca sin mataas.
Speak very softly.	Mangusap po cayo nang mababa.	Nga pulongca sin daconga pagpa ubos.
Are you speaking to me?	Sa aquin po cayo nangungusap?	Guina hanbalmo aco?
Do you know how to speak Spanish?	Maronong po cayo nagvicang castila?	Na hibaluanmo ang quinachila?
I understand and speak it a little.	Caontiman na cayimindi at mangusap man.	Naca hibalo aco sin diot, cag guino pulong co.
I heard it.	Acoy nacarinig nang vaca na.	Na batianco nga.
I will tell it to you.	Sasabihin ca.	Pulungan co.
Keep it a secret.	Itihim po ninong mabuti.	Mag hipos ca sin masyo.
What are you doing?	Anopong iñong guinagava?	Anano ang guina buhat mo?
I'm not doing anything.	Acoy nalang guinagava	Va ay aco sind buhat.
What do you want?	Anong hinihingi po nino?	Año ang guina pangayo mo?

ENGLISH	TAGALOG	VISAYA
Answer me.	Sagutin po niño aco.	Sabtun mo aco.
9. To hear, to listen.	**9. Any paguiguinig at paquiramdam**	**9. Sang pag pamati.**
Listen. Don F.	Paguingan mo po aco Don F.	Pamatia aco, Don F.
Hey, come here.	Soy parito ca.	Naga pamati aco guinoo.
Be still!	Huag cang gomalao!	Pamatia cumari dri palimayon!
What is that noise?	Anong ingay ian?	Ano nga cagahud ini?
10. To understand, and comprehend.	**10. Ang pag ca alam at cong na tanto na.**	**10. Sang pagcu hibalo.**
Do you understand it well?	Nalalaman po niñong mabuti?	Naca hibalo ca sin ma ayo?
Do you understand me?	Natatandaan po niño ang sabi co?	Naca hangop ca sa acon?
I understand it well.	Nalaman co napong mabuti.	Naca hangog aco sa imo.
I don't understand.	Dico natatanto.	Uray aco maca hancop.
11. To ask.	**11. Tungcol sa pag tatanong.**	**11. Sang paq pamang con.**
What does it seem to you? What do you say about it.	Sa acala mo? ano caya?	Panto ang pagpulong mo?

ENGLISH	TAGALOG	VISAYA
Tell me, may one know it?	Sabihin mo po sa aquin, malaman co po caya?	Ano, ang pag hunahuna?
What do you wish?	Anopong ibigmo?	Anano ang bootmo?
What will please you?	Ang maibigan.	Ang but anco..
12. To know a thing.	12. Tungcol sa pagca alam	12. Sang pag pahibalo.
Do you know that?	Nalalaman mopo ito?	Naca hibalo ca sina?
She knew it well.	Siya ang lalong macalam.	Nacca hibalo sia sin ma ago.
13. To be acquainted, to forget, to remember.	13. Sa paggulala, sa pagcat limot, at pag ala ala.	13. San pag quilala, macalimot ug sang pag pamunduan.
Do you know her?	Nequiquilala po niño?	Na quilala mo?
Do you know them?	Yopong nequilala?	Dao na quilala co?
I think I knew him (her).	Sa acalaco nequilalaco.	Na quila la co cia.
Do you remember that?	Nalaala po niño yaon?	Na dumduman mo ina?
Remind me of it?	Ypaalala lamo sacaniya.	Pa dumduman mo.

ENGLISH	TAGALOG	VISAYA
14. Of age, life and death.	**14. Cabilangan, Cabuhayan, at camatayan.**	**14. Sa edad, sa cabuhi cag sa camalayan.**
How old are you?	Ylan pong taon cayo mayroon?	Anano ang edad mo?
Are you married?	Cayo poy iquinasal?	May asaoa ca?
Do you still have a father and a mother?	Mayroon papo cayo amat inang buhay.	May amayca cag may iloy?
How many children do you have?	Ilang anac mayroon po cayo?	Pila ang imo anac?
How many brothers do you have?	Ylan po ang iong capatid?	Pila ang imo utod manga lalaqui?
15. Of a servant and her lady.	**15. Isang alila at isang panginoon.**	**15. Sa ira ng hinoptan cag sa cana ca señora**
Are you still in bed?	Nahihiga papo cayo hangan ngayon sa banig?	Iraca pa sa imo hilig daan?
Are you sleeping?	Cayo poy natutulog pa?	Naga catulogca?
Wake up.	Gimusing cana.	Pag mata cana, sa imo.
Get up at once.	Tumindig cang marali.	Bumacon nga madali.
Is it by chance already time to get up?	Sabagay oras na nang paguising?	Oras naba ini sanpag bangan?
No doubt it is!	Capilitan nange!	Amu nagayud ini !

ENGLISH	TAGALOG	VISAYA
Comb yourself.	Manuclay ca.	Peg suclay.
Why do you speak to me in Tagal?	Bequit mo po pinagvicaan aco nang tagalog?	Ngaa guina hambala aco sin tagalog?
Always speak in Spanish.	Vicain mo po sa aquin nang castila.	Naga hanbal ca quihapon sin quinachila.
Do you wish to take breakfast?	Ibig po ba niñong mag almosal?	Boot ca ma maheo?
Do you have a good needle?	Mayroon po ba cayong isang mabuting carayom?	May dagumca nga maayo?
Do you have cotton thread?	Mayroon cayong sinulid?	May buñang ca?
Let us go play a little.	Paroon cana samandali magiaro.	Mag hanapang ca sin diot.
Let us go for a walk in the garden.	Magpasial cana sa jardin.	Bumasarca sa jardin.
Don't expose yourself to the sun's heat.	Huag cang mag painit.	Delica ma initan.
Go and get a chair.	Halicana comuha nang isang taburete.	Cumuhaca sin isa ca taburete
Tell me your taste.	Sabihin mo ang yong caibigan.	Pulunga aco san imo boot.
Ask for something to drink.	Homingi ca nang malinom.	Mangayo ca sin imnom.
Did you eat enough?	Nacacain capo nang marami?	Cumaon ca im maayo?

ENGLISH	TAGALOG	VISAYA
Go and dance.	Hayonat mag seyao.	Sumaot ca.
Look at me. Go and sing now.	Tinghan mopo aco. Ilayona ngayon at ycao magcanta.	Tanaon mo aco. Cumanta ca caroon
You sing delightfully.	Comamo papo cayo ay mariquit.	Matahum ang calantahon mo.
Play the piano or the harp.	Tomogtog po cayo nang piano, o arpe.	Temugtog ca san piano, o arpe.
Now, the Spanish guitar.	Ay ngayon ang guitarang castila.	Caraon ang guitarra nga guinachila.
The first string is worthless.	Ang yong prima, walang cabuluhan.	Ang iya prime oaoy sin sayud.
What do you wish for a snack or for supper?	Anong ibig mong minindalin o hapunan?	Anano ang boot monga merendalon o panihapanon?
Come and have supper.	Halicanan humapon.	Cari ca na manihapon.
It is time to go to bed.	Oras na nang paghiga.	Orasa san pag higda.
Pray.	Magdasal.	Manga ciidi?
16. Going for a walk.	16. Ang pag pasial.	16. Sapag pasal.
The weather is beautiful.	Mariquit ang panahon.	Maayona an panahon.
Let's go for a walk.	Ma tayo gunala.	Mag pascal quita.

ENGLISH	TAGALOG	VISAYA
Let's go, I'd like to.	Ma tayo nanga.	Amo na quita maluyag aco.
I will accompany you.	Sasamahan quita.	Ubtan ta icao.
Where will we go?	Saan tayo peroroon?	Diin quita pa cadtu?
Let us go to the mountain.	Matayona sa buquid.	Pacadtu qui ta sa buquit.
We will go in a carriage.	Tayou mag carrosa.	Mage carrosa quita.
Let us go on foot.	Batayo na lomacad.	Mag lacad quita.
That is healthy.	Ytoy caguin havahan.	Ina maayo sa balatian.
Which way do we go?	Saon tayo peroroon?	Diin quita pacadtu?
Let's go this way.	Matayo na dito.	Pa cari quita dri.
Do you wish to go by water?	Ibig mopong peroon sa tubig?	Boot ca cumuhua sin tubic?
Where is the boat (whip)?	Saan po naroon ang bangca?	Pahimu gu nga ang bote.
Stop the canoe.	Ysadsad mo ang bangca?	Di ina ang sacayan?
Take a look at these fields and meadows.	Tingnan natin itong manga buquirin.	Mananao quita san caparagan cag cagubatan.
How beautiful is the greenery!	Maririquit na halucinan!	Pagca ayo omatahum nga cagulayan!

ENGLISH	TAGALOG	VISAYA
This place is very delightful.	Nacavivili nang calinisan.	Ini nga humtangan macadie.
The trees are in flower.	Ang cacahuyan nag sisipo mulaclac.	Ang cacahuyan naga pamulac.
The rice is growing.	Nagtutubo na ang palay.	Naga tubu ang humay.
I seem to be in a terrestial paradise.	Tila acoy na sa isang Caguinhavahan.	Sapag Panundunco dao naha butang aco sa paraiso.
Don't you hear the sweet melody of the birds?	Dimo nariringig ang huning maririquit ng manga ibon?	Uasyca maca dunguy san calantaloc nga matamys san mga pispis?
Let us rest a little.	Tayoy magpahin gang somandali.	Mag pahuay quita san diot.
Are you tired?	Cayo po bagay na papagod?	Na budlayca?
I am fagged out.	Na tagtag acong masiado.	Maluya aco.
Let us lie down on the grass.	Quitay mahiga muna sa damuhan.	Humigda quita divi sa hilamon.
Let us go into these wood.	Quitay masoc sa caperangan.	Sumulod quita sa gubat.
What a pleasant place!	Luga na'macavivili!	Pagca ayu sini nga himutangan!
These trees give a fine shade.	Ytong manga cacahuyan gumagara nang mariquit na lilim.	Ini nga cacahuyan maayo sin landung.

ENGLISH	TAGALOG	VISAYA
How much is a dozen mangoes?	Magcano ang halaga nang isang docenang manga?	Mamila ang docena nang manga?
One real and a half.	Ay sicapat sicolo.	Sicapet sicaulo.
It's getting late.	Matatang alan.	Naga rugud ang cahapunan.
Come, come, if you are tired, you will rest while dining, and even better in bed.	Batayona, Batayona, at cong na papagod quitay mag palinmga, at humapon, ang talong mabung sa banig.	Amu na quita cay cun nabudlay aco sapag panihapon ma chua sabis nga maayo sa banig o hiligdaan.
17. The weather	17. Sa panahon.	17. Sang panahon.
How is the weather?	Anon tiempo ito?	Anon ga tiempo ini?
The weather is bad.	Gagava nang masamang panahon.	Masamang tiempo.
It is warm.	Totong mainit.	Mainit.
It is fine weather.	Totoong mabutin panahon.	Maayo ang tiempo.
The weather is uncertain and variable.	Ang panahon ay cong na papano.	Ang tiempo nasy sin an hamtangan.
Is it raining?	Umuulan?	Naga ulan?
No, I don't think so.	Hindi, tila hindi.	Dili aco naga pati nga.
Soon it will pour.	Maraling talagpac ang malaquing ulan.	Madali maga ulan si mamunug.

ENGLISH	TAGALOG	VISAYA
It will rain all day.	Vulan boong isang araw.	Tanan ang adlaw maga ulan.
There is a big storm.	Nag didilim, sasama ang panahon.	Naga dalagan sin daco nga cadaco.
It's thundering.	Comuculog.	Naga dagnob.
There is lightning.	Comiquidlat.	Naga pangilat.
There's a strong wind.	Tomatacbo ang maraming hangin.	Naga dalagan sin madamu nga hangin.
The wind is quite cool.	Ang hangin homihip ay maguinao.	Ang hangin naga abot nga matugnas.
The wind has changed.	Nagbago ang hangin.	Nag ilis ang hangin.
The wind had dropped.	Napa ibabe ang hangin.	Ang hangin ma hulog.
The storm is over.	Nacaraan ang masamang panahon.	Nag agni an calicod.
Already we see the sun shining.	Naquita natin lomilivanag ang araw.	May casanagna ang adlaw.
I see a rainbow.	May bahag hari.	Guina tan ao co ang balangao.
It is the sign of fine weather.	Bubutihin ang panahon.	Señal nga mayao ayo ang tipo.
18. The time.	18. Sa oras.	18. Sa oraan.
What time is it?	Ano nang oras?	Ano nga oras?

ENGLISH	TAGALOG	VISAYA
It is early.	Madaling araw.	Aga pa.
It is not late.	Hindi pa tanghali.	Dili cay hapon na.
It is close to one o'clock.	Malapit hang a la una.	Malapit na ang a la una.
Has the clock struck six?	Magtataquip silim?	Nag bacting na san a las seis.
It is almost midnight.	Malapit ang hating gabina.	Malapit na ang a las doce san cagabihon.
I don't think it's very late.	Hindi aco naniniwalang tanghalina.	Dili aco mag pati nga hapon na ini.
Look at your watch (pocket watch).	Tingnan mo ang relox sayong bolsa.	Tanaon ang orasan sa bolsita.
It is quite advanced.	Masiadong lomalalo ang oras.	Naga una sang madamo.
It's not working, it has stopped.	Hindi lomacad at hominto.	Dili paga lacat naga pahimuyan.
19. Seasons of the year.	**19. Sacapanahonan sa boong santaon.**	**19. Sang manga estacionas sang tuig.**
What is the season you like most?	Anong panahon ang ivigmo?	Diin nga estacion ang poot mo?
The weather is upset.	Ang panahoy ybaiba.	Ang manga tiempo naay sang cahusayan.
It is extremely hot.	Totoong mainit na masiado.	Daco nga pagca init ang caron.
I am sweating, I am dripping with sweat.	Acoy pinag pupusan, punag papaviisan tila tubig.	Naga pa sungao aco cag balhasan pa nga daco tubic.

ENGLISH	TAGALOG	VISAYA
It's very good weather for the fruits.	Totoong mariquit ang panahon sa manga bunga nang halaman.	Maayo ang tipo sa manga lalamnan sa duta.
There is an abundance of fruits.	Sagana sa bunga.	Madamu ang cabunga base.
The afternoons are long.	Ang hapon ay maluat.	Ang hapon malabe.
One doesn't know what to do with one's time.	Vala acong sucat malamang gauin.	Dili ma hibaluan con diin sia mga libang, libang.
20. To go to school	20. Ang pag paroon sa escuela	20. San pag pacadto sa escuelahan.
Where do you come from?	Saanpo nang galing ang camahalan mo?	Diin ca mag halin?
From the house, from my house.	Sa bahay, o sa aquing bahay.	Sa balay, sa acon bahay.
Where are you going in such a hurry?	Saanpo cayo pororoon sa pag mamarali?	Diinca ma cadtu nga naga dali?
Let's go, I beg of you.	Abatayo na ang pamanhic coy.	Cadtu na quita guina ampu ta quita.
The clock hasn't struck yet.	Hindi pa tomotogtog ang relox.	Oray pa mag bacting an orasan.
Let's go quickly.	Abatayo nang marali.	Mag dali dali quita.
21. At school	21. Ang escuela.	21. Sa escuelahan.
Take your seat.	Umupu ca sayon iociocan.	Limincod ca sa imo puluncoan.

ENGLISH	TAGALOG	VISAYA
He does nothing but play.	Vala ca guinagaoe con hindi empeglaru.	Oasy guina buhat cundi mag hanpang.
I beg you, please, to give me a book.	Biguian aco nang isan libro.	Tagai aco sin isa ca libro.
Whose book is this?	Canino itong libro?	Caninoo ini nga libro?
Do you know your lesson by heart?	Marunong po ba cayo nanag inong lecion sa yong isip?	Naca hibaloca sau guina saulo mo nga tulunan?
No sir.	Hindi po.	Oasy po.
Do you have pen and ink?	Mayroon po bacayong pluma at tinta?	May pluma ca cag tinta.
Write your exercise.	Sumulat po cayo nang inong catungculan.	Sulaton mo ang bohulaton mo.
Read your lesson.	Basahin po niño ang iñong leccion.	Basahon mo ang imo tulunan.

ENGLISH	TAGALOG	BISAYA
FAMILIAR DIALOGUES	**DIALOGOS SA CASAMAHAN**	**DIALOGOS SA CASAMAHAN**
1. To greet and to ask about somebody's health.	**1. Tungcol sa pag babatian at comustahan.**	**1. Sang pag tahod, cagmana pangu musta.**
Good day, sir (madame, mistress).	Magandang arao po.	Maayo nga, adlao guinoo.
God evening, sir.	Magandang hapon po.	Maayo nga hapon.
Good night, sir.	Magandang gabi ca po.	Maayo nga caby.
Your servant.	Alipin mo po.	Saluguan, mo.
How are you?	Comusta po cayo?	Comusta ca?
Fine, at your service.	Magaling at mag-utos po.	Maayo con may isogo ca.
How are you, how do you do?	Ano po? anong nang yari?	Comusta sang imo pagca butang

ENGLISH	TAGALOG	VISAYA
Always well, thanks to God.	Palaguing mabuti ava nang dios.	Maayo guihapon caluyi sa dios.
What is ailing you?	Anong dinarandam mo?	Ano ang masaquit?
Do you have fever, colic, cough?	May lagnat, may saquit na colico, ubu?	May hilanatca, saquit san coloc soloc, o guina?
Do you have a headache?	Masaquit ang iong ulo?	Masaquit ang imong ulo?
Can I be of service to you in any way?	Macapag sisilbi aco sa anoman?	Maca bulig aco sa imo san imo buhi haton?
That is my concern.	Yai na sa aquing pamamahala.	Aco na ugalin ang maca hibalo.
I hope you will be better.	Natutua aco na icao magaling.	Booto mag ayo ca.
Good evening, Mr. de.	Magandang gabi po maguinoo.	Maayo nga caby sa imo.
2. To speak Spanish	**2. Tungcol sa pagpenguasap**	**2. Sanpag pulong san guinaghilis.**
Are you learning Tagal?	Nag arai po ba cayo nang vicang Tagalog?	Naga tuod ca san tagalog?
I am trying my best to learn it.	Acoy mapilit na mag arai.	Naga himulat aco san pag tuon.
It's a beautiful and useful language.	Isang mariquit at dapat.	Matamis nga halambalun cag matahun.
It is also pleasing and full of wit.	Ay naman calugodlugod matamis at mapag halimbana.	Cag masadia ngamay ayo ayo nga balambalun.

ENGLISH	TAGALOG	VISAYA
In eight lessons one can read it fluently and and in twenty, understand perfectly any book with the help of a good dictionary.	Yni ingatan mo, sa valong leccion ang bumasa nang matulin at dalanang poo ang pagca alam nang cadalisayan, aling mang libro catulong sa isang mabuting diccionario.	Yara sa imo sa nalo ca leccion cag basahon sin madali cag duha ca polo cag hibaluan sin maayo mas qui anano nga libro cag tulungan sin maayo ng diccionario.
They say you speak Spanish very well?	Ang vicay ang camahalan moy mabuting mag vicang castila.	Ang pulong nga si oun ma ayo mag hambal san quinachila.
What are you memorizing?	Anopong pinag a aralan mo sayong pag yisip?	Ana no ang guina saulomo?
I am learning some words of the vocabulary of this grammar book.	Acoy nag a aral nang mahinguil sa pinangagalingan nang manga vica sa gramatica.	Guina timauco manga capulong san bocabulario sini nga gramatica.
Tell me what that is called.	Sabihin mo po sa aquin cong anong alan yaon.	Anano ang nga lan sadto.
I think it is called . . .	Tila ang pangalan . . .	Ang i ya ngalan deo si . . .
Very good, and that?	Totoong mabuti, at ito?	Ma ayo cag ini?
The book of exercises, of familiar sentences and dialogues of the said grammar book.	Ang libro sa pagsasanay, sa pagtutulanang, casamahan na vica sa gramatica.	Ang libro san buhihaton cag sa guinicanan sininga gramatica.
Do I pronounce well?	Mabuting mag bigcas.	Naga hambal aco sin maayo?
Very well, elegantly.	Marangal at totoong buti.	Matahom cag ma ayo.

ENGLISH	TAGALOG	VISAYA
You only lack a little practice.	Ang caculangan lamang ang cadalisayan.	Culan culan san diotay nga bragtica.
I am convinced of it.	Acoy na pahicayat na.	Yadto na aco san imopulong.
Good, I'm going to teach you the easiest way to speak a little Spanish	Mabuty tuturuang co nang bagay na magvicang marali nang castila.	Maayo tudluamo san halambalun nga cachilla.
I will be very grateful to you for it.	Malaqui ang gantico sayo.	Iga paralamat co san daco.
The easiest way to learn a language is to speak it often.	Ang bagay na pag a arál na marali nang vica ay magsaysay na palaqui.	Ang pag tuon sa maayo pag pulong san isa ca halambalun; an iga hambal guihapon.
But in order to speak it, one must know it a little.	Nguni ang pag vivica ay dapat matutuhan nang caonti sa vica.	Cag con iga hambal maayo quipon ang hibalun san maayo.
You know enough of it already.	Nacaalam canapo nang marami.	Naca hibalo cana san maclamo.
That is enough for starting to speak.	Ytoy sucat pagmulan sa pag vica.	Ma ayo, naini nga paga suguran san pag hambal.
But I have many difficulties in speaking it.	Malaquing cadahilanan sa pag vica.	Macamo lang ang calisdanan san pag pulinig.
That will come with time.	Ytoy dapat sa panahon.	Ini maga cari san tipo.
I'm afraid to speak, for fear of saying nonsense.	Acoy na o omid mangusap at acoy natatacot baca acoy macapag vica nang calapastanganan.	Mahuya aco mag hambal cay na adhu aco mag hambalsan calasanga.
I started two months ago.	Dalauang buan na aquing minumulan	Duha ca bulan na nga guin niguranco.

ENGLISH	TAGALOG	VISAYA
It's a very short time.	Totoong maicli ang panahon.	Malipot nga tiempo.
To whom should I speak?	Canino aco mangungusap?	Sino ang iga hambalco?
I would like to speak, but I don't dare.	Ybig con mangusap ay hindi mang yari.	Boot aco mag hambal mahadloc aco.
It's by speaking that we learn to speak.	Mangusapca nang tayo'y matutong mag vica.	Hambalun amo·peg toon san peg hambal
3. To speak Tagal.	**3. Ang pangungusap nang vicang**	**3. Sampag hambal san tagalog.**
Sir, are you a Tagal?	Cayo po ay Tagalog?	Guino tagalog la bala?
Yes, sir, at your service.	Opo at magutos po cayo.	Huo guinoo con may igo sugo'ca.
What part of Pampenga are you from?	Tagasaan po at ano ang ilong bayan sa Pampanga?	Taga dimea ditto sa Pampanga?
Do you speak Pampango?	Nangungusap po ba cayo nang capano pangan?	Naga hambal ca san pampango?
I know some Pampangos who pronounce Spanish well.	Nequiquilala co ang ilang capanpangananan na marunong mangusap nang vicang espaeol.	Naca quilala aco sa madamo nga manga Pampango nang vicang español.
4. To pay a morning visit.	**4. Ang pag dalao nang omaga.**	**4. Sang pag duao con aga.**
Who is there?	Sinong narian?	Sinoo ang yara dira?

ENGLISH	TAGALOG	VISAYA
A friend open the door.	Taopo, bucsan po niño ang pinto.	Tao nga maayo, ibuces aco san pinto.
Where is your master?	Saan naroon ang iñong panginoon?	Diina ang imo agalun?
He is in bed.	Nasabanig.	Sadto sa hiligda an.
Has he gotten up?	Nacabañgon na?	Naca bangon na?
No, not yet. Do you wish to enter his room?	Hindi pa, ibig po niñong masoc sa silid?	Ua ay pa; bot ca sumulod sa ya carto?
I went to bed so late yesterday that I could not get up early.	Acoy na tulog nang hating gabi, ay acoy na tanghalian nang pagbangon.	Humigda aco sin caby na casyo, onay oa ay aco maca tindug sin aga.
What time can it be?	Ano na cayang oras?	Ano nga oras ini?
Has ten o'clock struck?	Tomogtog na ang alas dies?	Tumug tug na san alas dies?
5. Breakfast.	5. Sapag a almosal	5. Sang pag almosal
Do you wish to breakfast?	Ybig po ba niño ang almosal?	Boot ca mag almosal o mamahao?
What do you wish for breakfast?	Ano pong ibig ninong almosalin?	Ana no ang bootmo nga iga pamahao?
Bread and milk.	Tinapay at gatas.	Tinapay cag gatas.
Chocolate, biscuits and butter.	Siculate, at broas, at mantequilla.	Chicolate, timolla cag mantica.

ENGLISH	TAGALOG	VISAYA
Put a cloth on the table and give us some plates, knives and forks.	Maglagay ca nang, servilleta sa la mese at bigyan mo cami nang pingan cuchillo at tinidores.	Pag butang sang serbilatas sa la mesa cag tagan quita sin pingan sundad cag trinchantes.
Wash the glasses.	Hugasan mo ang manga saro.	Hugasi ang manga saro o baso.
Give a set to the gentleman.	Biguian mo nang maupan ang maguinoo.	Tagai san isa ca limoran ang maginoo.
Do you want fresh eggs?	Ybig po ba niño ang iclog na sariva?	Boot camo san iclog nga hilao?
Take this large plate away.	Alisin mo ang pingang malaqui.	Ihalin ang pingan nga daco.
Let us taste the wine.	Ticman nating itong alac.	Tilaon ta ang alac.
Open this bottle.	Bucsan yang botella.	Cuhaa sin tamp an botella.
Give me something to drink	Paynomin aco.	Painomo aco.
Is it good? It is not bad.	Mabuti? o masama.	Maayo dili malaot.
Give the gentleman something to drink.	Paynomin niño ang maguinoo.	Painoma ang maguinoo.
6. Before lunch.	**6. Bago mananghali.**	**6. Con maga caon.**
It is already time to eat.	Oras na banang pananghali.	Oras na ini sang pag caon.
Set the table and cloth.	Ylagay niño ang lamesa at manteles.	Ibutang ang lamesa cag manteles.

ENGLISH	TAGALOG	VISAYA
Serve lunch.	Maghain na cayo.	Pag sucap san pag caon.
Put the salt-cellar and plates on the table.	Laguian nang manga salero at pingan sa la mesa.	Ibutang an bolutangan san asin cag pingan sa lamesa.
Rinse or wash the glasses.	Hinavan at bugasan ang mega saro.	Hugari ang manga saro cag baso.
Cut small pieces of bread.	Sumandoc ca nang canin.	Uag utoil sin tinapay.
Put the chairs around the table.	Ilagay mo ang manga taburete na palibot libot nang lamesa.	Ibutang ang manga lincoran sa lamesa.
Did all the guests come?	Nag si parito ang manga visitat combidado?	Cumari ang mañga combidados?
Where are the knives, forks and spoons?	Saan naroon ang mañga cuchillo, tinidor, at cuchara?	Dima ang mañga sundang cuchara.
Have lunch served.	Acoy nag pa lamesa at nag papahanda.	Mag caiaon sang boot.
It is not yet ready.	Hanga ngayon ay hindi pa na dadali.	Oaay po dali.
Lunch is on the table.	Nahahain na ang pagcain.	Na butang na ang painiaga sa la mesa.
Sit at table.	Maupo napo cayo sa la mesa.	Lumincod carra sa lamesa.
You will sit here.	Lumucloc po sila dito.	Diri ca ma lincod.
Two places are lacking here.	Ditoy eniang po nang dalauang cubierto.	Cuian diri sang duha ca cuchara sundang cag tenedores.

ENGLISH	TAGALOG	VISAYA
Boy, go and get two napkins.	Bata, humanap ca nang dalauang servilleta.	Bata, mangita ca duha ca serbillettas.
7. While eating.	**7. Nagsisicain.**	**7. Naga caon.**
Do you like soup-a-la-mestiza?	Na ybig po ba niño ang sopas nang mestisa?	Boot can sañg sopas nga mestisa?
Give me some of our good soup.	Acopoy biguian niño nang isoya.	Sa acon tagai aco san aton ma ayo nga lanya.
Boy, give me white bread, fresh bread.	Comohaca nang tinapai na maputi — Bata, biguian mo cami nang caning maputi.	Cumuhaca san tinapay nga maputi. — Bata, tagai cami sang tinapay nga bago cag mahomoc.
Do you like this boiled beef?	Na ybig po ba niño itong luto?	Boot ca sini nga limoto?
Give us the big dish.	Biguian mo cami nang pingang malaqui.	Tagai cami suñg pingan nga cadacu.
What good dishes (principos)!	Que buting pag mumula!	Maaya nga sugud!
But you haven't drank yet.	Hangan ñgayon ay hindi papo cayo nacayinom.	Oray capa mag inum.
Boy, give the gentleman something to drink.	Bata, paynomin mo yang maguinoo.	Bata, pa inuma ang maguinoo.
Madame (Capitana), I drink to your health.	Capitang babae, acopoy yinom sa inongatan.	Cavisang buhay inum co ini sa imo ngalan.
Let the other dishes be served (second service).	Quitay comain nang manga guisado.	Ibutang ang sac luba nga pay sugud.

ENGLISH	TAGALOG	VISAYA
Come, sir, eat what you like best.	Magsicain po sila, at magsabi po cayo nang iñong gusto.	Guinoo comaon ca san boot mo.
I have no appetite.	Acoy valang ganang comain.	Osay aco sin gana.
What do you think of this beef-tongue, this mince-meat and this stew?	Anopong vica niño nitong dila nang baca, itong almondigas, itong pretada?	Ma tinnano inin dila san baca, tinadtad cag guisados?
Do you want me to serve you some quail, pigeon, turkey or capon?	Ibigpo ba niñong comain ang pugo, calapati, pabo at capon?	Boot ca imin manga pogo, capon, mamanoc cag ricio?
What do you prefer, a wing or a thigh?	Anong ibig niño, isang pagpag o isang gita?	Anano ang boot mo isa ca pacpac o an hita?
For me it's all the same.	Sa aquin poy parehong lahat.	Sa acon ira lañg ina nga tanan.
Give us some sauce.	Biguian mo cami nang zarsa.	Tagai quita san zarsa.
Give us a glass of wine.	Biguian mo aco nang isang copang alac.	Tagai aco sa isa ca tagayan nga alac.
Let us drink together.	Mag si inompo tayo.	Mag inom quita nga tanan.
Do you know how to carve?	Marunong po ba cayong mag trinchao?	Maca hibalo ca mag utod?
You give us a ceremonious lunch (dinner) instead of a dinner for friends.	Maynamipo itong inong handa, ito poy hindi handa sa mac cacasama.	Gintagaan mo cami sang pag la on nga hari, cay dili ang pag ulupod.
Taste these pickles?	Ticman po niño itong mañga achara.	Tilaon mo, ini nga mañga acharas.

ENGLISH	TAGALOG	VISAYA
Give me that knife.	Abutin po niño sa aquin ang cuchillo.	Tagai aco san sundang.
Do me the pleasure of giving me some cari.	Abot abotin niño aco nang caonting cari.	Tagai san diotay nga cari.
I prefer a piece of beef or pork fillet.	Ybig co pa ang camunting bachuo na baca na babuy.	Boot pa aco sang tamugo, ang baca o babuy.
Pass this dish around the table.	Libutin mo itong pingan sa la mesa.	Iibot inin pingan sa la mesa.
Do you like warm milk and fresh butter?	Ybig po ba niño nang gatas na luto o mantequilla?	Boot sang gatas nga limito o mantequilla?
I like very much rice with milk and fresh cheese.	Ybig co sana ang arroz, leche at quesong bago.	Boot aco san apul cag an mango quesillo.
What a fine dessert!	Que ririquit na postre!	Pagca ayonga manga postre!
The fruits go well with the rest of the meal.	Ang manga buñgay siyang dapat sa calahatan.	Ang manga, ma bunga uyon sa tarsan.
Give me strong liquor.	Biguian mo aco nang licoo na matapang.	Tagai aco san maisoc nga tuba.
Give the gentleman a clean plate.	Abotin, mo isang pingan na malinis sa maguinoo.	Tagai san pingan nga malinis angc guinoo.
Clear the table.	Nuhat na ang la mesa.	Cuhas ang la mesa.
Let us take a walk in the garden.	Tayoy mag si pasial sa linang.	Mag palaisai quita sa jardin.

ENGLISH	TAGALOG	VISAYA
I am sleepy.	Acoy nag tutuca.	Guina tuca aco.
8. To buy some books.	**8. Ang pag bibili nang manga libro.**	**8. San pag bacal sang libros.**
Do you have some new books?	Mayroon po cayong libro o corridong?	May libro ca nga ma-ayo?
Do you like books on astronomy, mathematics, philosophy, theology, medicine and law?	Na ibigan po ba niño, ang librong salita tongcol sa manga matematica, planetas, sa filosofo, at sa manga teologo, manga medico, at manga leista?	Boot ca sin libro nga istorias ca matematicas, filosofia, teologia sa pagbulong, cag samangaleyes?
I need a grammar of the Pampango dialect and expressions of the Pangasinan dialect, and dictionaries of the Bisaya dialect and the dialect of Camarines (vicol).	Ang ibig co sana ang vocabolariong vicang, capanpangan at manga salatang vicang, pangasinan at ang diccionariong vicang, visaya at tanongan nang vicang vicol.	Ang bootco cunta sang bocabulario nga capangpangan caysapay humbal sa pangasinan, cagan dicionario san ca bisaian, cag san sa Camarines.
Do you have Spanish and French grammars?	Mayroon po ba cayong gramatica na vicang castila at francesa?	May dira ca isa ca gramatica nga sa cachilla francesa?
Do you have the histories of England, France, Spain and Italy?	Mayroon po ba cayong manga salita sa Englaterra, sa Francia, sa Espana at sa Italia?	May istoriaca nga sa Inglaterra, sa Francia, sa Espana o sa Italia?
I have all those books.	Lahat nang manga libro ay mairoon aco.	Nga tanan ina nga manga libros may dira aco.
How much do you want for these books?	Magcano po bang hingi niño dito sa librong ito?	Pila ang panga yuon mo sini nga libro?

ENGLISH	TAGALOG	VISAYA
It will cost you 2 piastres.	Tong mag babayad po cayo nang dalauang piso.	Ang bili nia duha ca pisos.
This is too much.	Yto poy totoong mahal.	Tuman nga pagca mahal.
It is the last price.	Ito napo tamang ang halaga.	Amo nalang ang bili.
Here they are, I don't concern myself with such small a matter.	Ay ito po acoy ditomitingin nang salapi.	Lara ang ya bili dilico guina tan ao ang pagca mahal.
Do you need other books?	Ibig po bacayo nang ibapang libro?	Dili cana boot san iba nga libros?
I need paper, pens, ink, powder, wax, sealing wafer.	Acoy maicailangan nang papel, pluma, tinta, lacre, oblea.	Maga bacal pa aco sang papel, pluma, tinta, lacre cag oblea.
9. To rent a house.	9. Ang pag upa nang isang bahay.	9. Sanpag hinaoay san pulutan.
Sir, do you want to do me a favor?	Maguinoo ibig po ba niiong gauan aco nang magaling?	Guinoo maca lihog quita sa imo?
Do you want to come with me to rent a house?	Sumama po cayo sa aquin at tayoi omopa nang isang bahay?	Umespoda sa acon agod mag hirsacay san isa ca pulutan?
Let us go to Escolta street.	Batayo napo sa daang Escolta.	Padayon quita sa dalam ni Escolta.
Knock on the door.	Tomaog po cayo dia sa pinto.	Manaog ca sa pinto.
Who is there?	Sino ca?	Sino ina?

ENGLISH	TAGALOG	VISAYA
Friends.	Taopo.	Tao nga maayo.
Whom are you looking for?	Sino po bang iñong hinahanap?	Sino ang bootmo hambalon?
The master or the mistress of the house.	San pañginoon, o samay ari nitong bahay.	Sa tagiya san bahay.
My wife is here.	Naito po ang cavisang babae	Jari ang acon guinoo.
Madame, do you have apartments for rent?	Cavisang babae mayroon po ba cayon silid na pina o opahan?	Cabisan bubay mai cuartos carriga guina pa hinacay?
Yes, sir.	Opo.	Oo poco.
Do you wish to see them?	Ibig po ba niñong tingnan?	Boot mo tanaon?
How many rooms do you wish?	Ilan po bang silid ang iñong cailangan?	Pilaca cuartos ang boot mo?
I want a dining room, a salon, an alcove, and a room for my servant.	Ang ibig coy isang comedor, isang salas, isang silid at isang hihigannang aquing alila.	Boot co sin isa, nga paga caonan sala isa ca hiligdaan, isa nga paga halambalon, cag isa nga sa acon bta nga paga higdaon.
This is the first floor.	Ito ang entresuelo sapag panhic sa itaas.	Amo ini afig pululan san na una nga ma quita.
Here you have a very good and very clean bed.	Dian poy mayroon cayo isang hihigang mabuti, at malinis.	Jara ang hilig daan nga maayo cag uay sin igco.
A table, a mirror, chairs and other things.	Sa la mesa, salamin, taburete tabing at ibapang.	Subongsan isa ca mesa salamin pulunasan.

ENGLISH	TAGALOG	VISAYA
How much you want for a week?	Magcano po bang iñong hingi san lingo?	Pila ang panga yon mo salse ca semana?
I never rent my rooms except for a month or a year.	Hindi aco nag papaupa nang aquing manga silid, o bahay conhindi buanan, o taonan.	Dili guina pa hinacay ang me nga cuartos cun dili sa bulan o sa tuig.
What is their price?	Magcano po bang iñong hingi san lingo?	Pila ang iya hinacay?
I never received less than ten piastres for these two rooms.	Ay sampung piso sambuan valang cu lang ang upa dito sa silid.	Napulo ca pisos sa ira ca bulan sin duha ca cuartos.
They are very expensive.	Ay totoopong mahal.	Mahal angi ya hinacay.
Will you give more than eight piastres?	Acoy bigulan mo po nang ualo piso?	Iga hatag mo sa acon sin valo capisos?
I will not give more than six piastres.	Ay hindi po condi hanem na piso.	Dilico ig hatag con dili unum ca piso.
But tell me, may I not eat here with you?	Sabihin mo po sa aquin, at acoy iala hoc napo nang pagcain dito sa iño?	Dili aco maca caon diri sa imo?
Yes, sir, you certainly may.	Opo maguinoo cayo poy lomahoc.	Hoo guinoo maca caon.
How much will you take for the room and food combined?	Magcano pong ibig niño sa silid at sapagcain?	Pila ang hinacay san cuarto, cag san pag caon?
Twenty-two piastres per month.	Lavin dalos nang piso sa isan buan.	Napulo ceg dutra ca pison sa isa, ca bulan.
All right, I will start tomorrow.	Mulan natin bucas.	Maga sugud aco buas.

ENGLISH	TAGALOG	VISAYA
Whenever you please.	Cayo hang bahala.	Icao lang ang boot.
10. To ask about somebody.	**10. Ang pag usisa sa alinman.**	**10. San pag pangutana saiban.**
Who is this gentleman?	Sino ba yang maguinoo?	Sino na mga cabayero?
It's a Pangasinan. (sic)	Isang Pangasinan.	Isa ca Pangasinan.
Do you know where he lives?	Naisan po ba niño con saan natitira?	Ni habaloan mo con diin naga puyo?
He lives in the city of Lingayen.	Natitira sa bayan Lingayen.	Naga puyo sa lungsod Lingayen.
He lives in the house of Fiscal Juan, in the street of . . .	Natitira sa bahay nang fiscal Juan, sa daan nang . . .	Naga puyo sa balay ni fiscal Juan, sa dalan sang . . .
How old is he?	Ilan na ang caniyang taon?	Pila ang iya eded?
I think he is twenty.	Tila mairoong dalauang poo at limang taon ang caniyang edad.	Dao sa boot co may duha capulo, cag lima nga ting.
Is he married?	May asaua?	May asaoa?
No, he is single.	Hindi at bagontao.	Dili guinoo ulitao.
Does he have brothers?	Mag manga capatid?	May utod nga lalaqui o babai?
Is his sister married?	Ang caniyang capatid na babae may asaua?	May asaua ang utod nia nga babai?

ENGLISH	TAGALOG	VISAYA
Is she a pretty woman?	Maganda ba?	May-ayo-ayo?
She is not ugly.	Hindi pangit.	Dili malaoay.
She is rather beautiful.	Ay totoong maganda.	Matahum sin guya.
She stayed two years in Manila, six months in Cebu, a year and a half in Camarines and a year in Ilocos.	Natitira dalauang taon sa Maynila, anim na buan sa Cebu, san taon at calahati sa Camarines, at isang taon sa Ilocos.	Nag puyo sin duha ca tuig sa Maynila, sanum ca bulan sa Cebu, isa ca tuig, cag tunga sa Camarines, cag isa ca ting sa Ilocos.
She visited all the dioceses of the archbishop of Manila.	Naquita lahat nang manga diocesi at arsobispado sa Maynila.	Na quita nia ang manga diocesi at arsobispao sa Maynila.
How long have you known her?	Ilang panahong na quiquita po niño?	Pila ca ting nga na quilalamo?
I've known her for about three years.	Sa loob nang tatlong taon na quilala cosia.	May tatlo ca ting ngana quilala co.
She dances perfectly well and rides a horse very well.	Mabuting may sayao at somacay sa cabayo.	Maayo nga sumaot, cag sa panga bayo.
She plays the harpsichord, guitar, piano and other instruments.	Tomogtogtog nang clave, guitara, piano, at ibapang manga estormento.	Vaco hibalo san harpa, clave, piano ca iban nga intormentos.
When do you want us to go and visit them?	Caylan ibig po niño na tayoy domalao sa caniya?	San-o-bootmo nga cadtuan ta isa?

ENGLISH	TAGALOG	VISAYA
11. For leaving.	**11. Sapag papaalam.**	**11. Sang pag halin.**
Sir, I take my leave of you.	Maguinoo acopoy nag papaalam sayo.	Guinoo nag cari aco cay naga paalam na aco saimo.
Why do you wish to leave?	Bequit na ibig po cayong omalis?	Cay ngaa boot cana humalin?
Can't you dine with us?	Hindi po ba cayo mang yaring maquicain sa amin?	Dilica boot cumaon dirisa amon?
Thank you sir, I can not today.	Salamat po ay hindi mang yayari ngayon.	Naga pa salamat aco sa imo dili aco maca bilin caron.
I will expect you this afteroon.	Acoy nag hihintay sa visperas.	Hulaton ta icao sa a las dos.
Goodbye, at your service.	Sa mahan capo nang Dios, ang yong alipin.	Bantayan ca san Dios suluguon mo.
Boy, open the door for the gentleman.	Bata bucsan ang pinto sa maguinoo.	Bata tucais ang pinto sa guinoo.
When will we see each other?	Cayian tayo oling mag quiquita?	Sano quita maga quita?
Tomorrow, God willing.	Bucas con ibig nang Dios.	Buas con boot sang Dios.
12. About news.	**12. Sa manga balita.**	**12. Sapay paligutana.**
What's new?	Ano balita magaling?	Anano ang atoa?
What news do we have?	Anong balita bagong dating?	Anano nga manga balita?

ENGLISH	TAGALOG	VISAYA
None at all.	Valang anoman.	Uasy sin anoman.
What do they say in Manila?	Anong vica sa loob ng Maynila?	Anano ang halanbalun sa Maynila?
There's nothing to talk about.	Sa balita ay vala po.	Uasy un anoman.
I heard that, I learned that . . .	Acoy na caringig nang vica, at nalamang co . . .	Naca bati aco, cag, haca hibalo aco . . .
Have you heard talk of war?	Hindi po cayo na caringig naman balita sa guerra.	Uasy maca batica, nga hombal sapag halacay o sa guerra.
There's no talk of it.	Vala, at valapong anoman.	Uasy un anoman.
Has there been some naval combat?	Mayroon pong nagag a avay na manga sasaquian?	Naca hibalo ca con may combate sang manga salaquian?
They said so, but the news turned out false.	Siyang vica, pero ang totoong balita casinungalingan.	Anni ang guina pulungan pero uasy mag ca dayon.
That news has to be confirmed.	Ytong balita mag caroon nag catunayan.	Ini nga binalita boot sin camatooran.
Who told it to you?	Sinong nag bibigay balita?	Sino ang nag pulon sa iya?
It comes from a very good source.	Sa mabuti at sa seguro galing.	Samasyo nga pagca butang maga cari.
Do you think there's going to be peace?	Manivala po cayot mapapayaperin.	Naga patcia nga dili cami maga calaaba?

ENGLISH	TAGALOG	VISAYA
There are many probabilities.	Ang pag babaca na casisirang malaqui sa comercio.	Ang guerra amo ang naca leot sa comercio.
There's talk of arming a fleet of 20 warships.	Ang sabi nag hahanda nang isang daon laquip dalauang poong sasaquian sa pag babaca.	Ang ginia pulun sapeg san pag ayo san isa ca flota nga duha, ca pulo nga salaquian nga sa armada.
There's talk of an expedition.	Ang sabi maraming nag cacasamasama.	Guinoo pulon saisa nga caladtuan.
When do they think the squadron will leave?	Caylan caya lalabao ang ating-mga sasaquian.	Dili sarang patihon nga mega halin ang armada?
There's no talk of it, one doesn't know.	Walang balita hindi nalaman.	Usay pega pulu ñgi, cag usay man mahibalui.
I am very little concerned with affairs of the state.	Sa aquin ay walang anoman ang ipinag-outos sa Palacio.	Ano man ang acon san manga belohaton sa Estado.
Let us talk of private news.	Tayoi mangusap nang ibang mga balitang sarili.	Hambalon ta ang iban nga sologuiron.
How is the captain?	Comusta ang maguinoong capitan?	Comosta ang ginoo nga,si don?
When did you see him?	Caylan po ba niño naquita siya?	San-o mo maquita.
I saw him yesterday.	Cahapon na quitaco.	Cahapon co ma quita.
What do they say about him?	Anong manga sabisabi tongcol sa cania?	Ano ang guina pulon sa iya?

ENGLISH	TAGALOG	VISAYA
They say he had a fight at the gaming table.	Ang vicay nag talo doon sasagulan.	Ang pulon nga nag ansay sa sugal.
With whom?	Canino?	Canino?
What did they fight about?	Tungcol sa ano silay nagtalo?	Anano ang guin alao ay nila?
13. Between two friends.	13. Sa dalauang mag caibigan.	13. Sa duha nga mag ulupod.
Who are you?	Ano poi cayo baga?	Icao bala?
Where have you been?	Saanpo cayo galing na hindi na po aco niño lingonin?	Diin ca mang halin, nga dilimo, aco guina tanao?
It's true I did not notice you.	Totoong hindi co po cayo na pag masdan.	Natood, nga casy ta icao ma quita.
I was thinking of something else.	Nasa iba ang aquing pag yisip.	Naga huna, huna aco bululhaton.
No doubt you were thinking of your friend	Malala mo co sa acal co ang iñong caibigan.	Abi mo achian nga salmo nga ma nga higug meon.
I was thinking of something else.	Yaba ang ina ala la nang manga pag yisip.	Iban nga bluhaton amo an sa acon olo.

ENGLISH	TAGALOG	VISAYA
Since I'm almost penniless, I am going to find a person who owes me money.	Totoong acoi quinuculang nang salapi, acoy titingin sa isa catavo na may utang sa aquin.	Guin culang eco caroon isu pilac tanaoneo isa catao nga may utan sa econ.
Does he live near here?	Ang tinitirahan may-a-ai malayo?	Malayo ang iay guina puyan?
On the other street.	Dyian sa cabilang daan.	Sa opat nga pag hagbang diri.
Are you sure to find him at home?	Sa acala mo po a abutan mo siya sa caniyang bahay?	Naca hibalo ca nga matood nga maquita co sia sa balay?
I will come back to you soon.	Mag babalic po aco sa iño mamaya.	Macara aco sa imo unina.
Back already!	Na capaling na cayo!	Naga pa ballona!
Did you find him?	Inabutan po niño?	Na quita mo isa?
Yes, sir!	Opo, maguinoo.	Oo po.
Did he pay you?	Pinag bayaran po bacayo?	Binayaranca?
Thank God!	Salamat sa Dios.	Gracias a Dios, o salamat sa Dios.
Let's go.	Abatayo na.	Amo na quita.
14. To write a letter.	**14. Tongcol sa pag sulat nang isang sulat.**	**14. Sang pag sulat san isa ca sulat.**
Isn't today mail day?	Hindipo ba araw ngayon ng correo?	Dili caroon ang padalahon san sulat?

ENGLISH	TAGALOG	VISAYA
Give me a sheet of paper, a pen and ink.	Biguian mo po aco ng isang pliegong papel, isang pluma at tinta.	Tagai acó san isa ca panig nga papel isan binulaon isan tinta.
Go into my room and you will find on the table everything you need for writing.	Masoc po cayo sa aquing silid at mairoon sa lamesa casang capan sa pagsulat.	Sumuludca sa acon cuarto matanac mo sa lamesa madamo nga sulaton.
There are no pens.	Walang pluma.	Uday sin pluma.
They are on the writing table.	Narian po sa loob nang tintero.	Jara sa tintero.
Where is your penknife?	Saan po ba naroon ang iñong labasa?	Dina ang imo lavasa?
Do you know how to sharpen the pens?	Marunong po ba cayong mag putol nang pluma?	Maca ibalo ca magotod sang pluma?
While I finish this letter, do me the favor of making an envelope for these papers.	Hangan somusulat aco nitong sulat cong mang yayari gavin po niño na isang pliego itong lahat ang manga papeles.	Mientras nga naga sulat aco igilibog mo acó isulat sa capanid sina manga papeles.
What seal do you want me to put on them?	Ano pong marca angibig po niñong ilagay?	Anan nga malarcahan ang boot nga botang?
Seal them with my arms or with my sign.	Marcahan mo po sa aquing catung culan ó sa aquing alan.	Marchammo san acon armia o sa acon ñgalan.
What wax will I put on it?	Anong lacre ang ilalagay co?	Anano ang bootmo nga iyo pilit?
Put the red or the black, it doesn't matter.	Ylagay mo po mapusiao, o maitim, hindibali.	Ibutang mo an mapula, ó maitim oay sa peyan.

ENGLISH	TAGALOG	VISAYA
Wouldn't the sealing wafers suffice?	Hindi malalagay ang oblea?	Dilimasyo ang obleas?
Did you put the date?	Ilinagay po ba niño ang ca aravan?	Iguin butangmo cun pila quita sa bulan o sa tuig.
What day of the month is it?	Anong araw tayo nang buan?	Pila quita sa bulan?
The tenth or the twentieth?	Ica sampo, o dalanang po?	Ang napulo, ang duha ca pulo?
Fold this letter.	Sarhan mopo itong sulat.	Sarhan mo ini nga sulat.
Put the address on it.	Ilagay po niño ang sobre escrito.	Cag butangan mo sang sobre.
Fold it and seal it.	Dictan niñong mabuti at markahan.	Sarhan mo cag markahan mo.
Take the letters of the gentleman to the post office.	Dalhin mo itong sulat nang maguinoo sa correo.	Dalhon mo an sulat sang guinoo sa correo.
Has the mail arrived?	Dumating ang correo?	Umababot na ang correo?
Are there letters for me?	May sulat sa aquin?	Nag sulan sa acon?
I think so.	Sa acalaco o.	Sa bootco oo.
15. To sell.	**15. Sapag palit.**	**15. Sang pag balio.**
Do you want to sell your watch?	Ibig po ba niñong palitan ang aquing orasan?	Boot mo paliton ang imo orasan?
For how much?	Sa ano?	Sang ano?

ENGLISH	TAGALOG	VISAYA
Will you give me twelve piastres for it?	Biguian mo po aco nang lavin dalaua piso?	Tagoan mo aco'sin napulo cag dua piso?
It's not that much.	Hindi naman mag hahalaga.	Dili sarang (maca halaca) sin madamo.
16. Games in general.	**16. Salahat nang pag susugal.**	**16. Sapag hampaivg sañga tanan.**
Do you gamble sometimes?	Mamisan misan nang susugal po bacayo?	Naga hanpang ca guihapon?
Yes, sir, but I only play to amuse myself.	Opo, acoy nag susugal pero alivan lamang.	Hoo guinoo; naga hampañg aco´cay maga lingao lingao laan.
Let's play cards.	Tayoi magsugal nang balasa.	May sugal quita sang balasa.
How much do we bet for each game?	Sa mag cacano ang ating sugal?	Anano ang hampangunta sa ira nga pagsugal?
Let us play to pass the time.	Sa manalapi para macararaan ang oras.	Mag hampang quita sin ma miso agud ma paga lingaon.
Let us see who will deal.	Tingnan natin con syno mag bibigay.	Tanson ta con sino ang maga hatag.
I will deal.	Acóy mano.	Acó ang mano.
Shuffle the cards well.	Balasahin mo pong mabuti ang menga baraja.	Balasahan mo.
Give me the cards.	Ycalat mopo ang baraha.	Mag hatagca sang balasa.
My game is bad.	Totoong sama nang sugal.	Malaot ang sugalco.

ENGLISH	TAGALOG	VISAYA
Tell your game.	Ano po ba ang iñong sugal.	Pulungui aco sang sugalun.
How many points?	Ylan po ang iñong punto?	Pila ang iya punto?
Fifty, sixty.	Limang po,animnapo.	Caliman, canuman.
Good; good point.	Mabuti, magulin punto.	Maayo, maayo punto.
They don't count.	Hindi mag sisilbi.	May pulos.
I lost the game.	Nasira at descartado ang partida.	Guin boncag co ang sugalco.
Three aces, three kings are good.	Tatlong ases, tatlong hari mabuti.	Tolo nga ases, tolo ca hari, mabuti.
I don't have a fourteen.	Vala acong labing apat.	Uay acó inig napulo cag upat.
I play cups, swords, golds, sticks, ace, king, horse, sota; the ten, the nine, the eight, the seven.	Ang sugalco, copas, espada, oros, bastos, ang has, hari, cabayo, sota, sampo, siam, valo, at pito.	Naga hampang aco, copa, espada, oros, ang bastos ang as, ang hari, ang cabayo, ang zota; cag napulo, ang siam, ang ualo, cag ang pito.
I play a spade, begin again, overturn.	Gaving cong piqui, repiqui, capote.	Buhatano piqui, repiqui, capote.
I play all the cards.	Todas ang acquing pananalo.	Daogco ang sugal.
I have seven tricks.	Acoy mayroong pitong basas.	Pito ang acon basa.
I lost.	Talo acó.	Natalo acó.
You owe me a piastre.	Mayutang po cayo isan na piso.	May utangca sa acon sin piso.

ENGLISH	TAGALOG	VISAYA
Come, another game.	Hayo sa isang sugal.	Iban pa nga perticie (o sapag sugud).
17. Entertainments in the countryside.	**17. Ang pag lilibang sa buquirin.**	**17. Sapag lingao, sa cabuquiran.**
How will we spend the afternoon?	Anong gagavin nating na yong hapon?	Anano ang pag boluhatonta ini nga hapon?
The fine weather is inviting for gambling or for a walk.	Mabuti ang panahon tayo magsugal o mag pasial.	Maayo ang tiempo sapag pasal o sapag hampalig.
How do you spend your time in the country-side?	Comusta po ba cayo ang inoñg manga calibangan dito sa buquirin?	Matinano ang pag lingao, lingao, mo sa cabuquiran?
Sometimes hunting stag, sometimes boar.	Con minsan nangangaso acó nang usa con minsan naman baboy damo.	Con sang casia sa pag pangero san usa, cagsa babui.
Do you have good dogs?	Mayroon po ba cayong mabuting aso?	Maayo ang imo manga aso?
Two cinnamon-colored dogs, four striped and three black ones.	Dalauang asong canela apat ang tigre tatlo ang maitim.	Duha ca maitum, upat ca tigre cag tolo nga mapula.
Do you sometimes hunt with a gun?	Namamaril po aco ay saglit saglit sa iñong baril?	Naga pang luthang ca san escopeta?
Yes, sir, very often.	Opo maguinoo con misan misan.	Hoo guinoo, guihapon.
How do you catch stag?	Paanon pong paghuli niño nang manga usa?	Panao ang pag decop mo sang usa?

ENGLISH	TAGALOG	VISAYA
Sometimes with a baiting sometimes with guns.	Con minsan may bating at con minsan bina baril.	Con sang caisa sa chinchorro, cagut con isan ca isa guina luthanco.
And quails?	At ang mga tipoi?	Cag ang manga codornio?
We usually catch them with a net and a dog.	Don misan bina bating* namin, at con misan y pinahahag sa aso.	Guina chinchorro namon cag isa ca ido nga masyo nga lumacat.
Do you like fishing?	Maibiguin po ba cayong mangisda?	Boot guihapon ma ngauil?
Very much.	Hopo parata.	Hoo guihapon.
Do you often fish with a net?	Nanghuhuli po ba cayo nang isda sa chinchorro?	Naga paninchorro ca guihapon (talagoa lang)?
I prefer fishing with a line and hook	Lalong ibigco ang sa baligyasan at sa taga.	Boot pa co ma ngauil nang bahim taga.
Fishing and hunting are very fine amusements.	Ang pangingisda at ang pangangaso at pag lilibang nang manga mahal na tavo.	Ang panga nil cag ang pag luthan amo ang pa lingaoan sang manga guinoo.
The king, the rich and the poor have no other entertainment in the countryside.	Ang haring mayaman, at ang pobre sa buquirin valang ibang calibangan condi itorin.	Ang hari nga maca lu luny sa cabuquiran cag ang manga la run, uasy sing guina lingaoan cun dili ini.

*Bating, net for hunting; chinchorro, for fishing.

ENGLISH	TAGALOG	VISAYA
Do you catch a lot of fish in your pond?	Maramipo bang isda na huhuli sa iñong palaisdaan?	Madamo ang isda nga guina dauya mo sa imo tubigan?
18. To go to the theater.	**18. Ang pag pareon sa comedia.**	**18. Sang pang cadtu sa comedia.**
They say a new play is being presented today.	Ang vicay ngayon may lalabas na bagong ilalothala.	Ang pulong, carong iga pa nga an bagu nga comedia.
It's a tragedy.	Isang carangalan.	Isa ca tragedia.
What is it called?	Anong pangalan?	Anano ang iya ngalan?
The Lovers.	Ang pag inguitan.	So dulsa nga naga culuyag.
Are we going to see it?	Tingnan po natin.	Tanaon ta ditto?
With great pleasure.	Siya cong ibig.	Hoo amo ang bootco.
I am going to tell the coachman to harness the horses.	Uutusan co ang cochero na ilagay ang manga cabayo.	Pulunganco ang cochero nga ibutang manga cabayo.
The ladies will not fit in the loges.	Hindi magcasia ang manga binibini sa panooran.	Dila mag sarang ang manga dama sa pulung co an.
Do you see that lady in the loge of the Ayuntamiento?	Pagmasdan mopo yaong aling flora sa silid nang Ayuntamiento?	Tana an moim ma ayo adto nga señora ditto sa cuarto Ayntamiento?
Who is she?	Sino yon?	Sino adto?

ENGLISH	TAGALOG	VISAYA
The wife of Don . . .	Ang capitang* bahay . . .	Ang capitan bubai . . .
Sanchez is a good actor.	Si Sanchez ay mabuting personage.	Don Sanchez maayo nga actoo.
Did the play end as you wished it to?	Nataposna ang isang lasas nagugutinhan po ba niño?	Natapus na ang comedia rubong san boot mo?
Very well, it seemed to be an excellent tragedy, and very well presented.	Magaling, sa acalacoy mariquit ang labas at mabuti ang cahulugan.	Sa boot co maayo ang guin qua nga comedia cag matahan au guin palubas nila.
Do you wish to stay and see the short play?	Ibigmong tomira ca maquita mo ang sainete?	Boot ca pabilin agud ma tanar mo ang sainete?
No, I saw it already and as it is late, we would do better to retire.	Hindi, acoy na caquitana, at malalim na ang gabi mahangay abatayona.	Dili cay na quita cona,cag hapon ma ayo pa ang humalin quita.
19. To dress up.	**19. Ang pananamit.**	**19. San pag ilis.**
Master tailor, do you bring my suit?	Maestro mananabas,dala po ba niño ang aquing manga damit?	Guinoo nga naga panabas dalamo caron ang acon bisti?
Yes, sir, it's here.	Opo, maguinoo,da la copo.	Hoho guinoo ya ri dalaco.
Do you want to try the coat?	Ibig po ba niñong ticman ang casaca?	Boot mo tilaon ang imo casaca?
It seems very big to me.	Tila.mahaba.	Sa boot co malaba.

* Dignity is expressed by and translated as *cabesan* (head, chief) and *capitang babay* is added if it is for a woman.

ENGLISH	TAGALOG	VISAYA
It must fit closely.	Ang ibig co sana domiguit na mabuti.	Mayo guihapon ang casarangan.
Aren't the sleeves too long and too wide?	Huog mapecalalo ang mangas humini lomoueng?	Dili malaba ang mangas cagmaliput?
No, sir, they are just right.	Hindipo na salagay napo.	Dili guinoo, mayo ang pag tabas.
The pants are too narrow and too short.	Ang salual na peca hitpit, at maicli.	Ang saranios das maquipot cay malipot.
Give me the vest.	Abutin mo ang aquing chaquita.	Tagai acó san chaqueta.
How do you find my hat?	Anong acala mo dito sa equing sombrero?	Anano ang pag taneo mo san acon calo?
It's a very fine beaver.	Totoong maraquit na castor.	Mayo nga castor.
What braid will you put on it?	Anong listonpo ang ilalagaymo.	Anano nga galon ang ibutan mo?
Are these stockings from Parañaque or Pandacan?	Itopo bang manga medias gausapo ba sa Parañaque o sa Pandacan?	Ini nga medias sa Parañaque o sa Pandacan.
How much do they sell for?	Magcano po ang halaga?	Pila paliton?
One real for the pair.	Manicapat ang paris.	Sicapat ang paris.
It's cheap enough.	Tottoong mura.	Mura ang iya bili.
Boy, did the shoemaker come?	Bata na parito ang zapatero?	Bata cumari na ang zapatero?

ENGLISH	TAGALOG	VISAYA
No, sir, he didn't come.	Hindi papo (vala papo).	Dili guinoo o saypa mag cari.
Run quickly to his house and tell him to bring my shoes.	Tomacbo ca sa bahay at sabihin mong dalhin niya ang aquing chapin.	Dumalanganca sa iya balay cag hurgi nga dalan nia ang.
Here he is, sir, I met him on the way.	Naito na po maguinoo, nasulubon co saraan.	Yari guinoo na quita colsa sa dalan.
Are those my shoes?	Ito ang aquing chapin?	Amo ini ang acon chapin?
Yes, sir.	Opo maguinoo.	Hoo guinoo.
Put them on me.	Ilagay mopo.	Ibutang mo sa acon.
They are too tight.	Ay totoong mahigpit.	Maquiput sa acon.
This leather stretches like a glove.	Itong balat lomueg na par ang guantes.	Ini nga panit naga laba subung sang guantes.
My feet are aching, the instep of these boots is worthless.	Totoong masaquit ang aquing manga paa, ang entrada nitong chapin ay valang halaga.	Masaquit ang acon tiil valacay sing entrada.
The heels are too low.	Ang tacong totoong babe.	Gagang tatou ma hamubu.
Make another pair.	Gumava po cayo nang ibang pares.	Buhati aco ining iban nga pares.
How much are these shoes?	Magcanong halaga nitong manga chapin?	Pila ang bili ami nga chapin?

ENGLISH	TAGALOG	VISAYA
Two and a half piastres.	Limang salapi.	Duha ca pisos cag isa ca salapi.
It's too expensive.	Totoong mahal.	Mahalang iya bili.
It's a fixed price.	Ito ang dating halaga.	Amunalang ang iya bili.
20. To speak to a stable valet.	**20. Ang pag pangusap sa nay a alila nang cabayo**	**20. Sapag hambal sang naga bantay sang cabayo.**
Curry-comb my horse.	Danan nang almasan ang aquing cabayo.	Suclai ang cabayo.
Rub him and clean him well, and afterwards take him to the river.	Isisan mo at alisin mong mabuti, ang guinican, at saca paliguan mong mabuti sa ilog.	Luguri cag pahiri sin maayo san hilamon cag dalhon mo sa suba.
Have you given him to drink?	Painomin mo?	Guin pa inum mo?
Yes, sir.	Opo maguinoo.	Hoo guinoo.
Give its ration of padi (crude rice).	Biguian mo ang caniyang pienso na palay.	Cag pa cannon mo san palay.
Has it grass?	Quinain niya ang damo?	Comaon san dahun?
Take it by the bit.	Tabanan mo sa bocado.	Captan mo sa freno.
Don't make it run.	Huag mong patacbohin.	Ayao padala gani.
Put it in the stable.	Iiagay mo sa cabayerisa.	Ibutang sa iya bulutangan.

ENGLISH	TAGALOG	VISAYA
21. To go on a trip.	**21. Ang pag paroon sa viaje.**	**21. Sapag halin.**
I come to take my leave of you and to receive your orders.	Acoy na paritong nag papa alam sa iño.	Nag cari aco magpa alam sa imo cag na hulat sang imo sugo.
Where are you going, sir?	Saan po ba cayo paparoon maguinoo?	Diin ca ma cagtu?
To Mariquina.	Sa Mariquina.	Pa cagtu aco sa Mariquina.
Instantly.	Ngayon din po.	Caron guilayon.
How many leagues are there from here to Mariquina?	Ilang leaguas ang laho dito at sa Mariquina?	Pila ca leagues dei cag sa Mariquina?
Two leagues.	Daloa leguas.	Duha ca leguas.
Is the road good?	Mabuti ang daan?	Uay maayo nga dalan?
Very good.	Totoong buti.	Matahum.
But there are woods and rivers to be crossed.	Mairoon pong caparañgan at ilog na pag daranan.	Mai cagubatan nga aguiloan cag mai suba nga talauiran.
Is there danger on the road?	Panganib po ba ang daan?	Ma peligro ang dalan?
Robbers haven't been heard of.	Hindi mo nariringig cong may tulisan.	Dili guina'hambal nga, may mag nanacao tolisan
What way should I take?	Alin lansañgan ang aquin pag daranan?	Anano nga dalan ang aquihan co?

ENGLISH	TAGALOG	VISAYA
When you (will) have pass San Anton and Sampaloc you will take the left towards Diliman, going past the house of the Consul General of France at Nactajan to the right.	Con cayo poy malapitna sa San Anton at Sampaloc patungo po sila sa Diliman na sa dacong caliva baya an po niño sag bahay, nang maguinoong consul general ni Francia sa canan Nactajan.	Con yadto calive malapit sa San Anton ang Sampaloc pa dayunca sa Diliman sa uala, bayan mo ang dalay ring sor consul general Francia sa canan sa Nagtajan.
Is the way through the woods difficult?	Ytoy ang daan na may capañganiban sa caparañgan.	Ma saca aco sa buquit?
No, sir, just go straight always and you cannot get lost.	Hindipo, lumacad po sila nang matoid at hindi po cayo maliligao.	Dili guinoo mabudlong nga dalan ang sa cagubatan, tumadlong ca qui hapon sa uala.
Where will we meet the river?	Saan natin maquita ang ilog?	Diin ta ma quita ang suba?
At the exit of La Loma.	Sa palagbas sa Loma.	Sapag hallnmo sa Loma.
Is it fordable?	Macacatavid?	Maca tanid?
No, sir, it is crossed by ferry boat.	Hindipo, sasacay tayon sa balsa.	Dili guinoo, ma sacayan balsa.
Goodbye, sir.	Pa alam na po sa iñong lahat.	Amona cami guinoo.
God grant you a fine voyage.	Biguian po sila nang Dios nang mabuting viaje.	Tagaan camusing maayo nga pag ayag.
22. In a hotel.	22. Sa isang pahingahan isang posada.	22. Sapag payo sa balay.
Where is the best inn in the city?	Saan po ba naraoon ang mabuting matuluyang bahay dito sa loob nitong bayan?	Diin ang maayo nga puluan, nga balay sa ciudad?

ENGLISH	TAGALOG	VISAYA
At Don Santiago Blanco's.	Sa bahay ni D. Santiago Blanco.	Sa tanda sa balay ni D. Santiago B . . .
In which district does he live?	Aling barrio ang daran an?	Aling barrio ang daran an?
Near Plaza San Gabriel, on Enluague street.	Malapit cerca de la plaza na San Gabriel sa Enluague.	Malapit sa Enluage cerca sa plaza San Gabriel.
Can we lodge here?	Macap anumuluyan tayo dito?	Maca puyo quita diri?
Where is the boy in charge of the horses?	Saan naroon ang nag a alila nang manga cabeyo?	Diina ang tanod nga naga bantay san cabeyo.
Take our horses.	Peto ang aming manga cabeyo.	Dalha ang anun cabeyo.
Take care of them well.	Alilmai mong mabuti.	Batayan mo sin maayo.
Let's see now, what will you give us for supper?	Tingnan natin con anong aming hahaponan?	Tanaon ta caran anano ang iha tagmo sa amon nga panihaponon?
Give us half a dozen pigeons, two fishes, twelve quails, a good capon and a salad.	Biguian mo cami nang calahating docenang pichon, dalauang isda lavin dalocapogos isang inihao na capon, at ensalada.	Tagai camisin anum ca inacay san paloma usa ca dosena nga pogo, duha cayada, capon cag ensalcada.
I will take care of everything, do not worry.	Acopo ang bahala salahat, huag po ca iong mabalisa.	Aco ngalin ang maca hit .lo.
Do you wish to see your bedrooms?	Ibig po ba niñong maquita ang iñong manga silid?	Boot camu tu manao ang iño cuarto?

ENGLISH	TAGALOG	VISAYA
Yes, call your servants.	Opo, tauagin po niño ang iñong manga alila.	Hoo, tauagun mo aimo malug bantay.
Remove my boots, my shoes, and then go and take care of the horses.	Alisin mo ang aquing manga botines, chapin at pagka tapos alilain mo ang manga cabayo.	Cuhaa ang acon botas cag botines cag bantayar ang atun cabayo.
Call for supper.	Tanaguin mo silang humapon.	Tanga cay manihapon.
Gentlemen, supper is ready. It is on the table.	Manga maguinoo magsihapon po sila at nahalanda na sa lamesa.	Guinoo na butangna ang panihapon yadto na sa lamesa.
You are not eating anything?	Cayo poy hindi comain nag anomang?	Dilica naga caon?
What's wrong with you?	Anong dinaramdam po niño?	Anano ang balitian mo?
I am fagged out.	Acoi nalulu pay pay.	Nabudlai aco
If you feel sick, go lie down.	Con cayo poi maydamdam cayo poi mahiga.	Con may saquit ca hunig daca.
I don't want anything except to sleep.	Vala acong ibang ibig condi ang matulog.	Dili boot acó sin anoman cun dili ang pahuay.
Bring the dessert, and tell the mistress to come and talk to us.	Dalhin niño ang manga postri, at sabihin mo samay bahay na pomarito at camy mag itusap.	Dalha dri ang matamis cag su guira ang tag balay nga manihapon.
How much have we spent?	Ilan po ba ang na gasta?	Pila ang aton gasta?

ENGLISH	TAGALOG	VISAYA
The share does not amount to very much; the supper, bed and breakfast, all together make five piastres.	Ang halaga hindi nag cacalba. Sa hapunan, sa hilugan, at sa almosal. Lahat nang ito mag hahalaga nang sampong lima piso.	Dili madamu ang balayaron. Sa panihapon sa ilig daan cag sa almusal lima ca pisos.
I think it's too much.	Sa acala coy mahal.	Sa bootco mahal.
On the contrary, it's very cheap.	Pabalic nga at totoong mura.	Dili cay mura.
We will pay tomorrow morning after breakfast.	Babayarang co bucasnang omaga pagc tapos nang almosal.	Bayaronta buas sa aga pagca tapus sag pag almusal o'maniaga.
Give us clean sheets, mats and pillows.	Biguian mo po cami nang cumot na malinis o bani at unan	Tagai cami sin habol nga limpion o'banig cagulunan.
Good night, madame.	Magandang gabi po señora.	Maayo nga caby sa iño.
23. To speak to employes of the customs.	**23. Sapag pangusap da mañga guarda at ibang may mañga ca tung culan sa Aduana.**	**23. Sapay hambal sang manga empleados sa duana.**
Are you bringing something against the decrees of the king, or the customs?	Nag dadalopo ba cayo tongcol ipinagbabaual nang ating hari, o'contravando sa aduana, sa renta?	May dala como sin anoman nga quina baual san aton hari o contrabando aduana sa renta?
No I have no contraband merchandise at all.	Hindipo, vala acong dala, genero contrabando.	Diliuasy aco dala sin contrabando nga manga punaplum.

ENGLISH	TAGALOG	VISAYA
I have only some dutiable goods and I am going to declare them.	Acoy mayroong sarisaring calacal na pinag babayaran, nang cabotaje lamang at isasaysay co sa iño.	May diri aco nga manga laco nga balayaron sang derechos nga iga suguid co.
How much should I pay for that?	Magcanong dapat bayaran ito?	Pila ang balayaron co sini?
Do me the favor of examining carefully, because there are many things which can break.	Cong mang yayari utang cong loob na quiquilanin na pag dahan dahanin ang pagbuclat por que maramipong mababasag.	Iiibog mo aco sin pag pangita mahinaihinay cay may ma buong nga madamu.
Have you finished?	Natapos na po ba cayo?	Natapus ca na?
Instead of inspecting me at this door, could you not come to do it at the hotel or in the house where I am going to live?	Hindi po mang yari, na itong lahat na ibu-buclat dito sa pinto gayin natin doon sa bahay o sa aquing tinitirahan?	Labi nga ma ayo nga pa cadto quita sa isa ca tinda cad di-to mo aco matanao d'sa balayco nga quian dili diri sa pertahan?
Thank you, God keep you, sir and give you a long life.	Salamat cayo poy ingatan nang Dios nang mahabang buhay.	Salamat, bantayan ca nia, bantayan ca san dios guinoo.
24. For a person lost in a village or a city.	**24. Sa isang tavong na liligao sa loob nang isang bayan, o sa loob nang isang ciudad.**	**24. Sa isa catao nga na ligaoan san dalan sa isa ca ciudad.**
Would you do me the favor of telling me if I am far from the village of San Anton or from the plaza of Quiapo, in the district of San Gabriel?	Hindi po ba mang yari utang na loob na quiquilalanin sabihin lamang po niño, con acoy nalalayo an nang bayan nang San Anton sa lansangan nang Quiapo sa barrio ng San Gabriel?	Dilimo aco ma suguid con malayo pabala acc sa barrio ni San Anton o ni sa dalangan nan Quiapo sa barrio nang San Gabriel?

ENGLISH	TAGALOG	VISAYA
I am looking for the hotel of D. Santiago or the house of Maria.	Hinahanap co-ang tinitirahan ni maguinoong Santiago, o ang bahay ni ñora Maria.	Naga pangita aco san puluian san Guinoo o sa cavisan bubei.
From what side should I go?	Saan po ba aco patutungo?	Diin ang aguihomo?
Afterwards, will I take the right or the left?	Pagcatapos, mag balicpo cayo sa canan at patungo cayo sa caliva?	Pagcatapos, mag balicpo cayo sa canan at patungo cayo sa caliva?
Is Mr. . . . staying here?	Dito po ba natitira ang maguinoo . . ?	Diri naga puyo ang guinoo . . .?
Would you like to give me his address?	Ibig có po sanang ma ipaquita niño con saan?	Boot co cunta nga tud luamno acol?
Go ahead, I will follow you.	Lacad po sila at acoy sosonod.	
Don't walk so fast.	Huag po cayong mag pacatulin.	Ayo pag dali dali san pag laced.
Send for a hackney carriage.	Tumauag po cayo nang isang birlochong paupahan.	Ma naongca sin isa ca coche nga hina cayan.
I am staying on the street of . . .	Acoy na titira sa hermita sa daan de . . .	Naga puyo sa dalan sa . . .

NAMES OF NUMBER

	TAGALOG		BISAYA	
1	Isa		Usa o isa	
2	Dalava		Duha	
3	Tatlo		Tolo	
4	Apat		Upat	
5	Lima		Lima	
6	Anim		Unum	
7	Pito		Pito	
8	Valo		Valo	
9	Siam		Siam	
10	Sampo		Napulo (polo)	
11	Labin isa		Napulo cag usa	
20	Dalavang po	at isa*	Duha capulo	cag usa*
30	Tatlong po	dalava	Catloan	duha
40	Apat na po	tatlo	Apat napo	tolo
50	Limang po	apat	Caliman	upat
60	Anim napo	lima	Canuman	lima
70	Pitong po	anim	Capituan	unum
80	Valong po	pito	Caonloan	pito
90	Siam napo	valo	Caniaman	valo
100	Isang daan	siam	Isa ca gatus	siam
200	Dalavang daan		Duha ca gatus	
300	Tatlong daan		Tolo ca gatus	
400	Apat na daan		Upat ca gatus	
500	Limang daan		Lima ca gatus	
600	Anim na daan		Unum ca gatus	
700	Pitong daan		Pito ca gatus	
800	Valong daan		Valo ca gatus	
900	Siam na daan		Siam ca gatus	
1000	Isang libo		Isa ca libo	
2000	Dalava libo		Duha ca libo	
3000	Tatlo Libo		Tolo ca libo	
4000	Apat Libo		Upat ca libo	
5000	Lima libo		Lima ca libo	
6000	Anim libo		Unum ca libo	
7000	Pito libo		Pito ca libo	
8000	Valo libo		Valo ca libo	
9000	Siam libo		Siam ca libo	
10000	Sampo libo		Napulo ca libo	
100000	Isang daan libo		Isa cagatus ca libo	

* Starting from 11, 21, etc., the first nine numbers are repeated thus at every tenth up to the next. However it will be observed that in Tagalog, one eliminates the conjunction *at* after *labin*.

Ex.: 12, labin dalawa; 13, labin tatlo, etc.

VOCABULARIES

ENGLISH (1)	TAGALOG	BISAYA
Abandoned	Maypabaya	Gibiyaan
To give birth	Nanganac	Naganoc
To accuse	Magsunbong	Suguira
To weaken, to become thin	Macgayayat	Maluya, manibang
To distress	Mahapis	Mamingao
To be at the point of death	Nagtíihingalo	Na a hiñgalo
Needle	Carayum	Dagum
To help, to support	Comapit	Cumaput
To love, to desire	Omibig	Ulaluyag boot
Lodestone	Batobalami	Bato balíni
Alabaster	Batong banteles	Bato banteles
To moor, to tie	Ygapos	Hicta
Love, pleasure, esteem	Sinta	Maluyag maquito
To make love	Lomigao	Pangasaon
To amuse oneself	Navivilid	Nanila
Year	Taon	Ting
Handle, loop, bay	Calavacan	Calavacan
Ring	Iincing	Sineing
Animals	Hayop nasapa	Sopat nga
Winged creatures	Hayop lomilipad	Sopat nga nanga hysad
To become or make poor, to ruin	Maghirap	Pubri
Rainbow	Bahaghan	Bahuy hari
Plate	Pingan	Pingan
To sort, to match	Nagtatan	May pa añu
To become sad	Malumbai	Mapanglao
To agree	Omamin	Pa ayon
Downpour	Ulan	Santelmo
Bamboo thorn	Cavayan	Canayan nga matungo
Simple bamboo	Bugii	Buju
To kiss, to embrace	Acapin	Haluca iapini
To wound, to bleed	Nagcaongat	Napilus, may dugu
Woods, forests	Parang	Cagubatan
Wood	Cahoy	Cahoy
Mouth, chin	Bibig	Baba, barbas
Ear-rings	Hicao	Hicao
Mud	Putic	Lunang
Bracelets	Manillas	Itanillas
Embers	Baga	Baga
Sideboard	Pamingalan	Talaguan sang pingan
Male buffalo	Calabao	Calabao
Female buffalo	Calabao nga babay	Calabao nga bubay
Hut	Cubo	Balay, balay
Heat	Mainit	Mainit

(1) Original text in French language translated to English.

To sing	Magavit	Cumanta, lumailay
Hat	Sambalilo	Calo
Beads	Cointan	Culintas
Coal	Uling	Uling
Limestone	Apug	Apug
To walk	Lomacad	Lumacad
Dress or shirt	Baro	Bayo
Horse, cow	Cabayo, baca	Cavayo, baca
Hair	Bujoc	Buhung
Goat	Cambig	Tupa
Dog, cat	Aso, pusa	Idu, curing
Sky	Langit	Langit
Darkness of the sky	Nay dililin, ang langit	Nay dulumang langit
Lashes	Pilic mata	Pilic mata
Nails	Pacco	Langsang
To cement, to strengthen	Tibayan	Paca ajuha
Wood chisel	Pait	Bayo
Heart, blood	Puso, dugo	Puso, dugu
To get angry	Mogalin	Mangaquig
Collar, chain, cord	Cadina	Cadena
To fight, to quarrel	Nagavay	Magalanay
Combustible	Yaguit	Alipatoc
To command, to order	Magutad	Mag sugu
To conform to	Omayon	Pasinira
To construct, to build	Magtayo	Naga himo
Shell	Inso	Sursi
Crow, small bird	Vac, cuago	Vac, cuago
Body of man	Catavan	Lanassang
Neck, chest	Liig, dibdib	Liog, dughan
To lie down	Mahiga	Humigda
To sew and mend	Manahi	Panahi, manurci
Knife	Campit	Binangan
To run, to hurry	Tomacbo	Dumalagan madali
Lid, cover	Tuntung	Tun-tung
To grow, to produce	Nagtubo	Naga tubo
Earth jar (big)	Tagayan	Tadeoc
Spoon	Sandoc	Sang-dugun
To dance	Maysayao	Suni aot
To demolish, to turn over	Calaguin	Bungaguy ilisa
To denounce	Maysumbong	Suguira
Teeth	Ypin	Ngipon
Behind	Balacang	Balicacang
Wilderness	Caparangan	Caparangan
To despair	Magpativacal	Mag-patinacol patay
Reeler	Ulacan	Ulacan
To owe; be obliged to	Mag cautang	Utang sanlai
Finger	Daliri	Tudlu
To give, to supply	Magbigag	Ihatag
To sleep	Matulog	Matulog
Bed sheet	Cumot	Habol
Soft water	Inumin	Tubig nga ilimnon
Lightning	Quidlat	Quilat

Church	Simbahan	Sinbahan
To embark	Somacay	Suba cay
To tangle up	Masabit	Nasabit
To borrow, to pawn	Humiram	Hulami sanlai
To fall asleep	Nactutucat	Quinotuyo
Child	Sangol	Infantes
To catch cold	Siponin	Guina sipon
To become rich, to succeed, to advance	Yumaman	Nag mangod
To teach	Turuan	Tudluan
To bury	Ilibling	Ilubong
Shoulders	Git	Ringi+
Sword	Espadin	Espadine
Eagle	Lavin	Lavin
Stairs	Hagdanan	Hagdan
Stomach	Sicmura	Siloc
Extend, spread	Ilateg	Lategui
To pull	Bataquin	Butringi
Star	Bitoin	Bituon
To excuse, to renounce	Tomantangui	Pangileg
Face	Noo	Agtang
Mud, mire	Pusali	Galunangan
To be tired	Homihingal	Guina budlay
To tire	Mapagod	Mabudlay
Woman	Babay	Babae
Buttock	Beivang	Havac
Fire	Apuy	Calayo
Bonfire	Siga	Siga
To have fever	Linalagnat	Guina hilanat
Thread	Sinulid	Bunang
Young girl	Binibini (dalaga)	Dalaga
Flame	Ninga	Siga
Lightning	Lintic	Linti
To force, to doubt	Pilitin	Pilita
Liver	Atay	Cagatay
Stove	Calan	Calan
Spindle	Quidquiran	Gued-quiran
Gun	Baril	Luthanco
To keep	Ytago	Taqui
Knees	Tuhod	Tuhud
Throat	Lalunuman	Lalumaman
Gouge, hollow chisel	Lucob	Guvia
Grain	Unos	Uino
To graduate	Natataas	Tahayo
Frog	Palaca	Palaca
To become fat	Tumaba	Naya dacu
Resident	Namamayan	Naga pamuna
To dress	Magsuot	Ilis
Axe	Ptacol	Vasay
High sea, ebb	Ang baot	Cataran rang dugat
Hour	Horas	Horas
Meadow grass	Damo	Cumpay
Wild grass	Halamanan	Hilama nga sa laton
Field grass	Gulayan	Hilamon nga sa buquid
Man	Lalaqui	Dala

Unconscious, beside himself	Naghihimatay	Na lipong
Swallows	Langay langa	Langan langai
Oysters	Talaba	Talaba
Islands	Pulo	Capuluam
Intestines	Bituca	Tinay
Jasper	Batang balonito	Bato nga balonitas
To throw on the ground (to destroy)	Navasac	Na bangay
The young people	Ang manga bagontao	Ang manga linhod
Day	Arao	Adlao
Skirt	Naguas	Naguas
Lagoon	Sapa	Sapa
Lance	Sibat	Sibat
Tongue	Dila	Dila
To wash	Labban	Labhi
Unscrupulous	Taraan	Bato nga taraan
To get up	Bomangon	Tumindig
Vine	Baguing	Itarion
Toilet	Comun	Pamumunan
Lime	Lima	Lima
Light	Ylao	Suga
Moon	Buan	Bulan
Right hand	Camay na canan	Camut nga tuo
Left hand	Camay na caliva	Camut nga nala
House	Bahay	Balay
To be sick	Magcasaquit	Magca saquit
Seasickness, dizziness	Nahila	Na lio
Filth	Dumi	Igac
To eat	Comain	Cumaon
Marble	Batong buhay	Batu nga buhi
To marry	Magasalta	Quinasal
To air	Ibilad	Bilara
Loom	Habiilvin	Hablun
Sea	Dagat	Balod
Month	Buan	Bulan
Mountain	Bondoc	Buquid
To mount	Somacay	Sumacay
Handkerchief	Paño	Vañu
To be dead	Nabuburol	Laoas sang patay
To wet, to water	Diliguin	Nabasa diliga
Clams	Garang	Halaan
To die	Mamatay	Patay
Mosquito net	Culambo	Culambo
Mat	Banig	Banig
Incense boat	Lumayag	Lumayag
To navigate, to travel	Bancabancaen	Lansadera
Negligent	Magpabaya	Saprat
To clean	Isampay	Linisa
To darken, to dim	Dulinim	Nga dulinim
Occiput	Batoc	Batoc
Fingernails	Cuco	Cucu
Gold[1]	Guinto	Guinto
Chapel	Visita	Visitas
To take the ecclesiastical orders	Magpary	Hordenahan

(1) Argent, *pilac;* argent monnaye, *salapi.*

Bones	Butot	Tulan
Pants	Salaval	Saranius
Umbrella	Payong	Vayong
To pardon, to amnesty	Patavarin	Patavarin
To leave, to take leave	Magpaalam	Paalan humalin
Palm of the hand	Palad nang camal	Pulod sang camu
Eyelid	Paropero	Paparo
To pay, to replace	Magbigay	Bayari baihibi
Skin	Balut	Panit
Comb	Suclay	Suclay
To paint, to stripe	Gujitan	Pinlahi cudlita
Shovel, scoop	Tactac	Tactac
Small boy	Bata	Bata
Foot	Paat	Tiil
Stone	Bato	Batu
Pumic stone	Batong nga buga	Bato nga buga
To attack, to assassinate	Linoban	Juin loob pinatay
Dish	Dinulang	Lahang
To cry constantly	Omiyac	Humibi
To fold	Tictopin	Ticlopa
Rain	Ticatic	Ulan ulan
Frying pan	Cavali	Calaha
Fish	Isda	Isda
Port	Lalavignan	Basaya polondohan
Door	Pinto	Pintoo
Lungs	Buga	Baya
Soup pot	Paleoc	Culon
To take food or drinks	Magpalañig	Batani
To take with the hand	Havacan	Capti
To procure	Nagtatan	Mag pa añu
Quadrupeds	Ang pa	Upang ang tiel
Plane	Catanim	Catan
Rat	Daga	Balabar
To rule	May-capang	Almuang
To rejoice	Magsaya	Uag hilisoyud
To rest (to relax)	Magpahinga	
To stay, to delay	Nalaon	Tinanda guina haty
To dream	Nanaguinip	Damgu
To pass over, review	Nalaon	Tinanda guina hatay
Rice cooked in water	Canin	Canun
Rivers	Ylog	Suba
To clip (to twist)	Sinsinin	Sincina
Rattan (large)	Yentoc	Vaay
Rattan (native)	Palasan	Vaay nga dalgio
Native dresses	Tapis saya	Tapis saya
Street	Lansang	Dalan
Stream	Caguiliran	Higod
Sand	Bujanjin	Buhanjin
Sword	Campilan	Campilan
Room	Cubahayan	Salos
Sanctuaries	Ang manga sanctuarios	Ang manga santuario
To jump	Lomusco	Humpat
Scapular	Calmin	Carmen
Saw	Lagarri	Langari
To shake	Ypagbag	Pag pagui

Breast	Susu	Suloc susu
Week	Lingo	Semana
Seedlings	Ang manga tamin	Ang mga tanum
Evening dew	Hamog	Tunug
To signal, to fix	Taning	Marcahan
Profound silence	Tahimic	Hipos
Sun	Arao	Adlao
Sleep, laziness	Natatamad	Guinatuyo matamad
To suffer	Dalitain tiisin	Tiira
Native slippers	Sinalaco	Sinelas
Eyebrow	Quilay	Quilay
To beg, to supplicate	Mamanhic	Pangeo
Table	Duiang	Lamira
Figure	Licod	Licod
Heel	Sacong	Ticod
Head	Olo	Ulu
Earth	Lupa	Duta
Sown earth	Cabuquiran	Uma
Skull	Bungo	Bunug
Corkscrew	Balibol	Balibal
To weave	Maghabi	Pag habul
To draw	Haguisin	Ipilac
Thunder	Culog	Culog
To twist	Pilipitin	Pelipita
Whirlwind	Ipohipo	Ipu ipu
To cough	Ubuhin	Guina obo
Loom screw-driver	Solirang	Bilican sang hublan
Bolster	Unan	Uliman
Good worker	Masipag	Masipag
Meat	Laman	Laman
Cooked viand	Ulam	Sudan
To sell	Ypagbili	Ibaliguia
Wind	Hangin	Hangin
Whirlwind	Bojavi	Buani
Stomach	Tian	Tian
Greenness (of water)	Ang lumot	Ang lemut
Old men and old women	Matatanda	Tigulang
To live together	Mamahay	Magalupud sang puyo
Borer, piercer	Pambutas	Barrena
Eyes, nose	Mata, ilong	Nata, hong

MONEY, WEIGHTS AND MEASURES

From the start, the Spanish piastre has been the currency of the Philippine islands: later piastres from the independent states of Spanish America were accepted, but they are nevertheless of less value.

As in Spain, the piastre is divided into reales. The following names have been given to the reales.

	Tagalog	*Bisaya*
One demi-real	Saycavalo	Sicauolo
1 real	Saycapat	Sicapat
2 reales	Cahati	Cahate
3 –	Tatlong bahague	Tolo ca sicapat
4 –	Salapi (toston)	Usa ca salapi
6 –	Mey calavang cahati	Tolo ca cahate
7 –	Mey calavang tatlong bahagui	Pito sa sicapat
8 – (piastre)	Pesos	Pisos
	WEIGHTS*	
Chinanta**	Chinanta	Chinanta

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*In Manila they weigh with the Spanish quintal. It is worth 46 kilograms, has 72 *cates* and 14 *ounces*. – The *picle*, which is also used, contains 100 *cates*.

** Chinanta the tenth of the *picle* of 137½ pounds, 13¾ pounds.

Cate*	Sang cate	Cate
Tael	Tahel**	Bas in
Demi-cate	Soco	Soco

MEASURES

MEASURES OF VOLUME

	Tagalog	*Bisaya*
Caban ***	Sang cabang	Baquid
Ganta	Iubuc salup (gantang)	Gantas
Chupa	Chupa	Salupan

MEASURES OF AREA OR SIZE

Barra of the king	Barra	Barra

Road distances are measured by the time needed to cover the space. Thus Tagals say for example, *dalavang arao lacarin* or *banca in*, two days by road, or by *banca* (canoe).

TIME

One century	Isang daan taon	Usa cagaṭos catuig
One year	Taon	Tuig

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*The cate contains 16 steelyard taels, each one of which is worth 1 ounce 2/22 and 8 province taels, which are the double of the others.

** The tael is especially used for gold *(guinto);* thus in the provinces, they estimate gold powder and pieces by the following weights: 1 tael, *sang tahel;* ½ tahel, *tinga;* fifth part, *sapaha;* tenth part, *amas;* 1/3 of *amas, capang;* 1/16, *saga;* 6 amas, *tingan-bala.*

*** This measure is divided into 25 gantas and the ganta into 8 chupas; it is used for grain and liquids; but there is also the gallon of 4½ bottles for these latter ones.

One month	Buan	Bulan
One week	Lingo	Semana
One day	Arao	Adlao
Dawn	Mangumagana	Caadlauon
Morning	Umaga (baroo na)	Buntag
Noon	Tanhali	Thanali
Three o'clock in the afternoon	Ypaninig hapon*	Parlis ang adlao
Evening	Hapon	Hapon
Dusk or Twilight	Lum miquinang manuc (the first crow of the cock)	Salomson
Night	Gaby	Gabi
Midnight	Hating gaby	Lugang gabi

The subsequent citations will give to this subject an idea of the great abundance of expressions and phrases particularly found in the Tagal language. Thus four example, different periods of the day are indicated by the following expressions: more than midnight, *mababao sa hating gabi;* it's going to be daybreak, *magumagana; daybreak, bucang livay vay*; the daylight is starting, *magmaraling arao*; the sun is going to rise, *sisilang na ang arao*; it's daylight, *umagana*; it is sunrise, *sang milang na*; it is broad daylight, *arao na*; the sun is already somewhat high, *mamata as taas na*, around nine o'clock, *pangingit log manuc*; it is about four o'clock, *ypanining hapon*; about five o'clock, *hampain tiquin ang arao;* near sunset, *cavitin palacaol,* or *bagong soc soc arao*; it is sunset, *lung monorma.*

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*This expression also means four o'clock in the afternoon.

CHAPTER XXV

PUBLIC EDUCATION; STATE OF THE SCIENCES

LETTERS AND ARTS

The University of Santo Tomas. — The College of San Jose. — The College of San Juan de Letran. — The Charity School. — The Navy School. — The School of Commerce. — Libraries. — The College of Santa Potenciana. — The College of Santa Isabela. — The Beaterios. — The Primary Schools. — Literature. — Printing. — Music. — Serenades. — Dances. — Drawing and Painting.

The leader of public education in the Philippines is the University of Manila, called *La Real y Pontificia Universidad de Santo Tomas*. Its foundation as a college goes back to the first years of the XVII century. Its first benefactors were Archbishop Benavides of Manila, and Bishop Soria of Nueva Segovia: both donated their libraries, and moreover, the former gave 1,000 pesetas and the latter 1,800. In 1619, the convent was entrusted to friars of the Order of Santo Domingo and the following year, courses of public instruction were opened; finally on November 27, 1623, King Philip V placed it under his special protection. In the year 1645, the same king obtained from Pope Innocent X a bull which elevated the College to a university. The statutes governing this institution today were drafted only a long time afterwards, that is to say in the year 1871. Instruction was entrusted to doctors, licentiates and masters *(maestros)*. At present, there are 21 doctors, and as many licentiates and no masters; Latin, Logic, Physics, Metaphysics, Ethics, Canon Law, and Theology are taught; moreover since some time ago, a chair of Roman Law and one of Spanish Law have been founded. The number of students attending this university is today 581, namely: 61 scholars (*collegiales*), 15 *capistas*, maintained by fees of the college, and 505 non-residents. The costume of the scholars is a long robe of green silk with black sleeves, a *beca*, a kind of red scarf folded in two in front of the chest and slung behind on the shoulders, a black collar with white piping and a cap similar to that worn by lawyers of the Spanish bar.

If the university of Manila is the principal establishment of public education, it is not the oldest. Since June 8, 1585, the King had decreed for a college to be founded where children of Spanish inhabitants could be educated in the love of virtue and letters, under the direction of fathers of the Company of Jesus; but it was only in 1601 that this order

could be put into execution, with the institution of the *College of San Jose*. The first scholars numbered 13, and they soon increased to 20, all of whom were sons or close relatives of the highest authorities of the country. Pope Gregory XV granted this college the right to confer degrees in Philosophy and Theology. The incomes of this establishment are drawn from several farms granted to it at various times; they suffice for meeting the maintenance of the Vice Rector and the masters, the annual gratuity given to them as well as to the rector and the support of 22 students; some paying students are also admitted at the price of 50 piastres per year; Philosophy, Rhetoric and Latin are taught there. During the suppression of the Order of Jesus, this college remained closed until 1777. The costume of the students is a red robe with black cap.

The *College of San Juan de Letran* started by being a primary school, founded in 1630 at the expense of a charitable man whose name, Juan Geronimo Guerrero, merits going down to posterity. He devoted himself to gathering young orphans in this establishment, and teaching them reading, writing and Christian doctrine. Thanks to abundant alms turned over to him by inhabitants of Manila, he was even able to provide for the support and clothing of all these children. Before dying, this charitable man took the habit of Santo Domingo and placed the charitable work he had undertaken in the hands of this order, which elevated it into a college, for which it obtained the protection of the King and some income for sustaining it. By means of a sum of 600 piastres which the mayor of Pangasinan is charged to hand over every year to a Dominican who receives it, this college maintains 25 orphans free of charge; it also accepts an unlimited number of boarders, Indios as well as mestizos, who pay 50 piastres per year; finally he receives, under the name of sacristans, porters, librarians, etc., several young pupils who pay nothing. The total of those who, by various rights, receive education in this college, today amount to 239 persons: their costume is blue, with black sleeves; a Maltese cross is placed on the right of their *beca*.

The Charity School (*escuela pia*) of Manila was established in 1817, under the direction of a special junta composed of distinguished inhabitants, among whose number was a member of the Cathedral chapter and one from the Tribunal of Commerce. Inhabitants joined together, furnished the funds which were to be used for the support of this useful establishment; but these funds having been put into commerce, according to practice, had the same fate as so many other

large sums and charitable works of this capital, that is to say they were lost as a result of the Mexican revolution. The junta having been dissolved for lack of funds, the city took the charity school in its charge: and reading, writing, Christian doctrine, Spanish grammar and arithmetic explained on the slate were taught. The pupils had to be Spanish; children of well-to-do parents pay 2 piastres per month, those who were less well-to-do 1 piastre, and the poor pay nothing. To be accepted, only a note from the president of the dissolved junta was needed. Today it is the *regidor* assigned in turn to direct the establishment who issues this note. At present the number of pupils is 50, 26 of whom receive free instruction.

Following reiterated entreaties of the Tribunal of Commerce, a Navy School was opened in Manila in 1820, with royal authorization, where they teach arithmetic, elements of geometry, plane and solid geometry, cosmography and pilotage, plus practical geometry applied to the construction of maps and hydrographic maps, with drafting, all conforming to the course of study for the navy, as created according to the King's order, by the Chief of Squadron of the Royal Fleet Don Gabriel Ciscar. The costs of the establishment are furnished by funds called *d'averia*. The Tribunal of Commerce decides the admission of pupils, and those who distinguish themselves leave it to become captains of commercial ships, travelling to China, India and going even as far as America and Europe, proving that whatever the Spaniards say, the youth of Manila is just as capable that if studies in this school were more ample and better planned, one would see the most noteworthy subjects come out of it.

Finally in 1840 a School of Commerce was established, which was held in the halls of the Tribunal and where were taught for free the keeping of books, commercial correspondence and modern languages. Through a rather unusual choice a marked preference for the French language is given, although it is among those spoken least in this part of the world, since unfortunately our relations there are not too frequent, ever since we no longer needed to go there to get sugar.

Rather well furnished libraries exist in all convents and those of the university and colleges offer resources to pupils receiving their education in these establishments.

This is what we had to say about the institutions dedi-

cated to the education of the young people; that of the young persons *(sic)* has not been forgotten.

The *College of Santa Potenciana* was founded in the year 1589 by Governor Dasmariñas, by virtue of a royal decree. Article 27 of this decree carries the following: "Upon arriving in the Philippine islands, you will examine how, in some place and with the aid of some funds, one will be able to establish a convent of cloistered girls who will settle there, in order that those who will go there from here as well as those who will be born in the country, can lead an honest life there, be well brought up and leave it to marry and have children." The worthy governor put so much zeal in executing the will of the king that in the year 1593, the convent was established in the church of San Andres; and a new royal decree of June 1594 approved its regulations concerning the conduct to be observed in the parlor, the functions of the lady-chaplain who had to be more than forty years old, and who was at the same time administrator of the convent, the costume of the pupils as well as the superior and the mistress; it had to be suitable but modest, the king was in charge of furnishing it; the governor was authorized to fix the sum to be paid by the ladies who would desire to enter the convent to stay there cloistered; this amount had to be moderate.

There is no extant copy of the original rules of this convent, whose archives were destroyed in the terrible earthquake of the year 1645, where 10 to 12 pupils lost their lives. New rules were enacted and approved in 1696, stayed in effect up to 1823, when they received modifications.

The college is established today in a house bought for its use by the public treasury, the former location of the arsenal. The treasury also furnished the costs of a small chapel, those of the medical service, pharmacy, infirmary, and clothing of the pupils and six servant girls, all of which amounting to 700 piastres per year, plus the maintenance of a sacristan, four *faginentos* and a woman for fetching provisions. The treasury pays for the maintenance of a superior, a porter and 24 scholars, 1½ reals (1 franc) per day for each one, and moreover from the royal stores they receive 46 baskets of *pinagua* rice of 15 *gantas* each basket, 25 quintals of wood and 17 *gantas* of coconut oil for lighting.

Since its foundation, the Confraternity of Charitable Works *(Santa Misericordia)* has supported many poor Spanish

orphans brought up either at Santa Potenciana, or in private houses; but in the year 1632, having bought a house for gathering all of them in it, the brotherhood founded the *College of Santa Isabel*. The rules enacted in 1650 were entirely recast in 1813. The number of pupils of this establishment is today 105, admitted by different rights and conditions. Boarders pay 60 piastres per year, the others receive free education; they also admit non-residents, who cannot communicate with those who reside in the house. Instruction is altogether elementary; service is done by 12 servants inside the house and 8 men for chores outside .

In one of the preceding chapters was found the description of the *beaterios*, most of which are devoted to the education of poor young girls.

According to what we have just said, one sees that in the Philippines, education of sons of the country as well as of mestizos and Indios of both sexes is not as neglected as certain persons claim and that, on the contrary, the colony has from the start made the greatest efforts for the education of the people. Even in the smallest villages, Indios find facilities for learning to read and write; everywhere there are primary schools paid by the pueblo. On the other hand, the aptitude of the Indios is absolutely remarkable: from the earliest age, they are seen trying to trace letters with a pointed bamboo, either on the sand or on green banana leaves. Thus one finds among them several distinguished calligraphers, who know how to imitate all kinds of writing, of designs, of printing characters; among others, one cites a missal copied by an Indio which was sent to a king of Spain; it is claimed that it was impossible to distinguish it from the original. They also copy geographical maps with a rare exactitude.

As a consequence, the education of the Indios is far from backward, if it is compared to that of the lower classes in Europe; almost all Tagals know how to read and write. However, as for the sciences properly called, they have made very little progress among the Indios of the Philippines; only some mestizos have a mastery of them, and those among the Indios who have received the orders know Latin. Without question, the most educated are those who, having studied at the University of Santo Tomas, have taken up the career of the bar, among them are counted lawyers worthy of taking their place beside the most famous in Spain.

Regarding literature, there is a Tagal grammar and dictionary as well as a work called *arte*, which is a kind of combined grammar of the *Tagal, Vicol, Bisaya* and *Isinay* languages. All these works and, in general, everything which appears in one of the languages of the country, is published through the efforts of the religious, who have the Santo Tomas printing press at their disposal, and the means of meeting the expenses of printing, which the Indios could not do. In Manila as well as the environs, there are several printing presses for public use. From the presses of Our Lady of Loreto in Sampaloc have come out grammars, dictionaries, historical works, etc. There used to be published in Manila a newspaper called *El Noticio Filipino*; today they publish only a price list in Spanish and English. When we left, they were busy putting up a new newspaper.

Literary works consist of plays in verse, sometimes on very serious subjects; thus, for example, the Passion of Our Lord was translated into Tagal verses: then there are tragedies, which as we noted earlier, are extremely long; they often contain the whole life of a king. There are also short poems, *corridas, epithalams*, songs; the last are particularly very numerous and bear special names, such as the *comintang de la conquesta*, the *sinanpablo*, the *batangueño*, the *cavitegan.** Not only the words of these songs, but also the melodies are national and the Indios notate the music with prodigious skill. In fact, everyone is inclined to music, and there are some who played five or six instrument; thus there is no village, however small, where a mass is not accompanied with music, though without an organ. The choice of tunes they play is not always of the most edifying: in the churches we have heard waltzes of Mozart and the gayest tunes of French comic operas.

As we have just said, the Indios are born musicians; they who used to know only the Chinese tam-tam, the Javanese drum and a kind of Pan's flute, made of pieces of bamboo, today cultivate European instruments with a love that reaches passion. By far, they are not as good in vocal music, they have little or no voice at all; nevertheless their singing shows, in our opinion, a certain character of originality which is not unworthy of attention.

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* In the Atlas one finds the *Comintang de la Linguista*, notated with accompaniment of piano and guitar, and to which we have added the words.

Hardly had the Spaniards subjugated this archipelago when its inhabitants tried to imitate the musical instruments of Europe, and the *viguela*, a kind of guitar with a very large number of cords which is not always the same, soon became their favorite instrument; they manufacture it with a rare perfection and moreover they themselves make the cords.

The *bandolon* is another smaller guitar, with twenty four metallic cords, paired by four: they are very skillful in playing this instrument and use either one of their nails which they allow to grow to an inordinate length, or a small piece of wood. We do not know from which nation they borrowed this instrument for we have never seen it in Spain.

The music of the villages that we spoke of is ordinarily composed of violins, flutes made of ebony, or even bamboo, in the distant provinces, and of a *bajo de viguela*, a big guitar of the dimension of a violoncello and is played with a specially-made pin of horn or ebony; they produce very pleasing sounds from it. Sometimes discordant, this music is often pleasing nonetheless, and one cannot avoid admiring men who can reach a point in music without having taken lessons and most of whom have perhaps never had the chance to meet an artist.

The military music of regiments in garrison in Manila and in some large pueblos in the province has reached an astonishing point of perfection; we have never heard better in Spain, not even in Madrid. In the plaza of the palace on Thursdays, Sundays and holidays at eight o'clock in the evening, when the tattoo is sounded, Manila society, foreigners and travellers, gather to listen to the *serenata*. The Indios play by memory for two or three hours alternately, grand overtures by Rossini and Meyerbeer or quadrilles and vaudeville songs. The great progress they have made since some time ago in military music they owe to French masters directing them. These same musicians are also called to play in big balls where they perform pieces between quadrilles played by other instruments.

We said that vocal music of the Indios is not on the level of the instrumental, and this is specially true of the quality of their voice which is shrill and thin. All their tunes are sung to amorous words: these are regrets, reproaches addressed to an unfaithful one and sometimes allusions drawn from the story of former kings or of the Holy Bible.

Often several Indios gather in the house of one of them and they form a concert of amateurs; they then sing the Passion, with the accompaniment of a complete orchestra. On other occasions, five, seven or nine *bagontaos* (young bachelors) gather in the evening with a beautiful moon above, and go through pueblos of the environs of Manila, where they offer serenades to their sweethearts, their *dalagas* or *doncellas*, whom Tagals of a more distinguished rank who speak Spanish, call their *novias*. One could not imagine anything more unique and picturesque than the sight, during those brilliant nights of the torrid zone when the moon streams silver light and the scented breeze tempers the ardent heat of the atmosphere, of Indios crouched on their branches *en cuclillas*, for entire hours, without tiring of this position which we would find so uncomfortable, singing their love under the windows of their mistresses.

Numerous orchestras of musicians are called, at all hours of the day, into the houses of Manila for all sorts of old and modern dances to be performed; the old rigodons, quadrillas, English country dances, waltzes, gallops, and no doubt the polka will not take long in being introduced there too. It is rare among Indios and specially among mestizos that a baptism, marriage, or some ceremony whatsoever is celebrated without music and without dancing. The burial of children is always accompanied by music.

One more word on the unusual talent of Indios for musical performance: one day with Mr. Adolphe Barrot, our worthy consul, we accompanied the mayor of the province of Laguna on a tour he made for the election of *gobernadorcillos*. We went to Calauan; and for supper and sleeping, we stopped at the house of a respectable parish priest which, like that of all ecclesiastics, was open without exception to all travellers who are fed and bedded as long as they wish to stay there, without costing them anything. Now at this priest's house we heard an Indio who played with equal perfection seven different instruments, on which he performed the most difficult pieces. When he had finished, the good priest, to distract us, showed us conjuring tricks and a theater of marionettes which he put up himself.

The *comintang*, which we cited as a national song, is also a dance; while musicians play and sing it, an Indio and an Indio woman perform a pantomine which follows the words; it's about a lover who tries to inflame the heart of a young girl, around whom he runs, making a thousand

amorous gestures and bows in the mode of the country, accompanied by movements of the arms and of the body which are not of the most decent, but which make the spectators explode in loud and joyous laughter; finally the lover, unable to succeed, pretends to be sick and falls into a chair prepared in advance. Frightened, the young girl flies to his aid; he gets up instantly cured and starts to dance and turn with her, following her everywhere, to the greatest applause of the audience.

The *pampango* is another dance which is especially remarkable for the movements of the back and the particular grace displayed by the women; it is accompanied by very meaningful clapping of the hands.

In the Bisayas they dance the *bagay*, whose music and singing are languorous and melancholic like those of the *comintang*. It is still a lover and a mistress who dance it, interspersing their gestures with shouts.

The Montescos of the provinces in the north of the island of Luzon also dance to the sound of their bamboo flutes; but their gestures and their postures are so indecent that for modesty, a woman never dances except with her husband.

In their dances, the Negritos hold their bow and arrows and utter horrible shouts; they make frightening contortions and leaps, which in the country have been given the name of *camarones*, comparing them to the leaps made in the water by shrimps *(camarones)*. They end their dance by shooting their arrows in the air; their eyesight is so sharp that they sometimes kill a bird in flight. Their *ouroucay* or mountain song is a very pleasing melody, consisting of six measures repeated incessantly; if it were arranged into a chorus it could be very impressive.

The *fandango*, the *capateado*, the *cuchacha* and other Spanish dances have been adopted by the Indios and they do not lack grace when they dance these accompanying themselves with castanets, which they play with extraordinary precision; they also perform some dances of Nueva España, as for example the *jarabes*, in which they put all the Spanish vivacity, with movements of the waist, chest, hips to the right, the left, forward, backward and pirouette of such speed that the eye can hardly follow them.

Drawing and painting are much more advanced among the Indios of the Philippines than one would have thought. Without counting the beautiful geographical maps of Nicolas de Ocampo, we can cite the miniature of Denian and Sauriano, the church paintings and the oil portraits of Oreco. These works are certainly far from being perfect, for the artists to whom one owes them have never had a master and the portraits are of a striking resemblance. We will take this occasion to express our gratitude to the two mestizo designers, Messrs. Juan Serapio Transfiguracion Nepomuceno and his son, for the services which as artists they were very kind to render us obligingly.

CHAPTER XXVI

AGRICULTURE

Nature of the territorial property. – Instruments. – Conditions of work. – Sugar. – Rice. – Indigo. – Coconut trees. – Corn. – Mongo. – Abaca.

To have an exact idea of the state of agriculture in a country, one must start by knowing the nature of the territorial property or the different kinds of tenure: now this is extremely difficult to find out in the Philippines, the laws of the Indies having remained very vague on this subject. It seems that no Indio is a non-transferable proprietor of the terrain he occupies, but only usufructuary; however this usufruct, granted to him by the King, is kept by him as hereditary and transferable, as long as he or those entitled continue to cultivate the land, the right being lost only by the abandonment of cultivation; as a result, when a piece of land is sold, one only transfers the right to own it as long as it is cultivated.

The Indios pay no territorial tax of any kind. There are, however, a small number of actual Spanish proprietors, as well as convents and chaplaincies which are also actual proprietors and their lands pay a tithe to the king; but this tax is, so to say, nominal because the amount was fixed at the time when the land was considered fallow; finally there are communal lands belonging to a pueblo whose produce must be used for public works, schools, etc. Every one has the right to secure any uncultivated land and clear it. These laws are unquestionably very favorable for agriculture, because any land abandoned by its usufructuary goes back to public domain; but their execution is not as easy as one would believe. As soon as a person presents himself to take charge of one of these lands, the former master or one of his heirs appears on the spot; he alleged a thousand lies; he swears that he is going to undertake cultivation and even starts to enclose it or to trace furrows; then when the new entrepreneur goes away, it is abandoned again.

In this country the general opinion prevails that any European who devotes himself to agriculture ruins himself, but nevertheless this fact is not exact. The lack of success had by several persons was caused by their ignorance of agriculture in general and lack of shrewdness in their relations with natives of the country; it must be admitted

that it is a terrible task to have to deal with lazy and vicious people, who know neither the laws of the country nor those of their own needs. It would be difficult to imagine how hard it is to be continually obliged to advance small sums and to see to it that workers do not abandon their chores and steal the harvest. As a result the proprietor of a large farm has no other resort but to lease it at a moderate price, not to a single farmer, but to a multitude of small ones who are called in the colony tenants (*inquilinos*). The farm of San Juan de Dios, located in the district of Baliuag, counts more than a thousand of these small tenants, with each of whom one has to keep a separate account, and who all together are unable to cultivate 2,000 *quiñones* of land; this extensive subdivision harms the progress of agriculture, because it is much more expensive to cultivate a small terrain than a big one, and because the produce obtained from it is much too little for one to be able to incur any expenses for improvements. The indigo planter generally harvests only 8 to 10 quintals and often even 1 or 2 only. How could such a man construct a stone reservoir or pay an able foreman? How could a cultivator who produces at the very most 100 quintals of sugar construct a water or steam mill with subordinate pumps? The result is that everything is manufactured in small scale, without the necessary knowledge, with detestable tools, and the produce is uneven, expensive and of bad quality. Hence, because of the reason deduced above, it is very difficult, not to say impossible, for a Spanish or Indio speculator, even if he possesses all the necessary knowledge, plus a large capital, to succeed in a big agricultural enterprise.

Don Tomas de Comin, an author writing in 1810, proposes two remedies to this state of things: 1 – immediate distribution by the government of a considerable number of uncultivated or abandoned lands, a measure which would meet no difficulty; 2 – what would be critical of execution; the distribution among persons to whom these lands would be given, of a certain number of Indios who would be obliged to work for them, in exchange for a reasonable salary; they would thus become in some way, serfs attached to the land. We doubt very much if in the actual state of people's thinking, it would be possible to have recourse to a similar measure, which was able to succeed before in America. In reality Comin tries hard to prove that the situation of the distributed Indios would be very different in the Philippines, since they would not be separated from their homes, nor subject to heavy and unhealthy work, such as the working of mines: in spite of that, we must avow that we were not convinced.

The greatest part of the province of Bulacan lacks irrigation; nevertheless, the river passing through the capital sustains the effect of the tides and its water is very healthy. The digging of a canal had been started to bring up to this city the excess of the Quingua River, but the enterprise was abandoned for some reason. The Buenavista abode, composed of 7,000 *quiñones* of arable land, is crossed by the Ingat River and by others; nevertheless, the greatest part of it is not watered; rice is sown only in the rainy season, and the same is true for sugar and indigo. If canals were dug, *noria* sunk and dikes constructed, this abode could become a delightful garden and an important property; today, it is with difficulty that it brings in 6,000 to 7,000 piastres a year. What we have just said is true for the whole of this province; one could establish there at very little expense, as well as in the others, wells with aqueducts made of bamboo and *bejuco* cords drawn by buffalo. In the province of Ilocos, where the population has considerably increased and where there are no surplus lands, all pueblos have already procured water by these means. If they wish, the mayors could contribute to this progress; unfortunately they are occupied with their personal affairs.

In the Philippines the plough is composed of a bent tree trunk ending in an iron point; it is controlled by hand by a man and pulled by a buffalo.

To level the terrain before ploughing it, a buffalo harnessed to a three-palm rig made of bamboo, with points fitted with nails and a very heavy weight on top, is made to go on it.

To clear a terrain, it is set on fire in order to burn the tree trunks and the brush; then in the rainy season, handfuls of rice are thrown on it and after cutting the rice, the land is levelled and plowed.

To thresh the rice, it is gathered on a kind of floor where it is trampled by buffaloes to separate the husk: this husk is used as feed for buffaloes and cows and also as fertilizer for the lands.

A cart without wheels attached to a buffalo is used, which can contain two cabans of *palay* or crude rice.

There are also carts with wheels which contain twelve cabans of *palay*; they are harnessed to two buffaloes and are

hired with the driver for the price of 2 silver reales per day. Each caban of *palay* weighs 105 Castille pounds.

A quiñon of land is equal to 10,000 square *spans* and a span equals 3 and one-weight Castilian *vares*; a *baleta* is equal to 1,000 spans or 10 *loanes*. Computing the Castilian *vare* at 84 centimeters, the span would be 2^{m}, 62 and the quiñon 68,644 square meters.

To sow a quiñon of land, one needs a family or three good workers, giving them the necessary tools.

The fields are almost always cultivated by husbandmen, that is to say, the proprietor or the one who keeps them on the farm of a convent, a chaplaincy, etc., makes a contract with one or several workers who take charge of cultivating the field with their own buffalos and their plough, for the price of half of the harvest they obtain, the other half, intended for the proprietor or the farmer. There are certain cultivations whose expenses are not at all charged to the husbandman, but are performed by day–laborers taken according to need, and expenses are sometimes shared by the proprietor and the husbandman, sometimes paid by the proprietor alone. Thus, for example, for rice, one usually pays the day – laborers 6 and one fourth piastres per quiñon sowed, and at harvest, 3 piastres 1 real per 10,000 *lazadez* or 50 cabans. In the province of Bulacan those who thresh the rice receive the eleventh part of the grain for their labor. In other provinces where they have not yet adopted the use of the scythe, they are given the fifth or even sometimes the third part of the rice. Half of these expenses are charged to the husbandman, but he often saves them by performing himself his part of the work, and sometimes even, he does the part of the proprietor when the latter consents to pay him the expenses. As a result, the husbandman, without any other capital except the value of his buffalos and plough, can, if he wish, appropriate three fifths of the land's produce, so that it would depend only on him to enrich himself in a very short time. But most of them are extremely lazy; they worry very little about the future; they live from day to day from what they earn or from what they borrow, without ever thinking of putting something aside. As a consequence, counting from the day he starts working, the husbandman starts borrowing from his proprietor sometimes rice, sometimes money, in advance of his half of the harvest, and the proprietor is forced to give it to him; otherwise, he would leave him to look for another master, since having nothing, it is impossible for him to wait. But the proprietor

protects himself from his advances by taking a usurious interest from his husbandman; thus when harvest comes, instead of receiving half of the harvest, not only does he receive nothing, but it is not rare that he still remains indebted for the next year, and this is especially inevitable when the harvest is bad. Nevertheless there are several exceptions to this rule, but they are found mainly among mestizos, who are more ambitious, more industrious, and more active than the Indios.

For the reasons we have made known, the method of cultivating the lands by means of share-cropper husbandmen is the only one that can be employed in the Philippines; one who would like to make the most for his account by paying day-laborers would never be sure from day to day, of the number of men he would have in his service, and at the decisive moment there would be nobody; everybody would have left, either to go the cockfight, or to hide in order to force the master to pay more.

At sowing time, it is necessary to count on someone who has to furnish food for the husbandman. One computes that the rice to be given him in this way should amount to 25 cabans per husbandman; there is one and sometimes there are two per quiñon of land.

Almost all mountains could be cultivated; they are covered with thick forests and prairies. The best land, that which is enclosed or what is called *tubigan*, is worth in the province of Laguna, 250 to 300 piastres per quiñon; in Pangasinan, 220 to 250 piastres; in Ilocos Sur, 300 piastres; in Pasig near Manila, 1,000 piastres; the same price in Malolos of Bulacan, and this is the highest which has been paid up to the present; at Baliuag, 500 reales. There are lands in different places, as for example, at the extremity of Pampanga and at the entry of Pangasinan, which produce only small thin bracken called *coqon*; to clear it, all one has to do is to mow it or burn it, spreading the debris on the ground that serves as fertilizer. Moreover these uncultivated lands diminish daily as a result of the growth of population. High lands, called *tomanas*, the best for sugar and indigo, cost always less than low lands, because in the former rice is sown, and this is the favorite cultivation of the natives although the most unprofitable as to produce.

Sugar. Sugar cane is planted by cutting the end when it is already ripe and ready to be sent to the mill; this end

is placed into land prepared in advance: the husbandman takes care of all necessary work until the cane reaches maturity; he cuts it and brings it to the mill; he is then given his half of the harvest. The proprietor pays the costs of cutting the ends for planting as well as those of the mill. This mill is composed of two very slender cylindrical stones between which the cane is placed; one of these stones turns by means of a pole set into motion by a buffalo and which also turns in a direction opposite to that of the other stone, with the aid of several cogs that are meshed. We don't need to describe the rest of the work, which is well-known. The proprietor must have a complete mill which is worth, when new, 200 piastres or more, and fourteen buffalos at 10 piastres each; he also needs a shed or store for pressing the molds in which the sugar loaves are dried: a shed for 500 loaves costs more than 100 piastres. Apart from the husbandmen for the use of the mill, one needs a foreman and two workers, who are paid 4 reales each for producing nine loaves, plus food, which costs 3 reales, making 1 piastre 7 reales per nine loaves. A mill can make five hundred loaves; each mold of baked earth is worth 1 real. Two cowherds are needed for keeping the buffalos: their salaries are 1 piastre per month, making 24 piastres per year. Lard and salt consumed constitute a small expense balanced by the syrup product dripped by the loaves: this syrup is sold for feeding horses, for in Manila it is believed that horses cannot do without it. The buffalos eat grass and leaves of the cane. Let us look at the costs and produce or 2 quiñones of land, which in an ordinary harvest, furnish four hundred loaves, for this is the quantity that a mill in the Philippines can produce more or less in a year. In an abundant year, 2 quiñones can produce double that quantity.

COSTS

2 quiñones of land in Baliuag	800 p.	
Cutting the ends of the cane for planting, at 5 reales per *balete*	12	4
A complete mill	200	
Fourteen buffalos	140	
Two cowherds at 1 piastre per month	24	
A shed for four hundred loaves ...	100	
Workers to work in the mill, at the rate of 1 piastre 7 reales per nine loaves.	83	2.13
Two hundred molds which remain for the proprietor's account ..	25	
Total costs	1,384 p	6.13

PRODUCE

Value of the land	800 piastres
– of the mills at 5 per cent loss . .	190
– of fourteen buffalos *id.*	133
– of the shed *id.*	95
Sale of two hundred loaves at the rate of 2 piastres 4 reales for the account of the proprietor	500
Total	1,718 piastres

This leaves a net profit of 333 piastres or 24 percent.

The land can be cultivated without buying it, that is to say by leasing it from its proprietor and cultivating it for one's own account. In this same district of Baliuag, for which we have just made this computation, and where the best land is worth 500 piastres per quiñon, is found the vast abode of Buenavista belonging to the convent of San Juan de Dios and consisting of more than 6,000 quiñones of land, three fourths of which are uncultivated and remain to be cleared. 1 quiñon of the best quality for sugar cane, of the kind selling at 400 piastres, is rented for 15 piastres, so the computation looks like this:

COSTS

Rent for 2 quiñones of land	30 piastres	
The rest of the costs as above	584	6.13
Total costs .	614 p.	6.13

PRODUCE

The same as above, less the 800 piastres of land . . 918 p.

This gives a net profit of 303 piastres 1.7 or 49½ percent.

It will be noted that we diminished annually the value of buffalos and the mill, in the supposition that they must be changed every twenty years, from which it results that the profit is greater in the last years than in the first ones; in effect one who buys a mill, an old shed, and already old or middle-aged buffaloes will earn more than one who buys them young or new. In this case we will have:

COSTS

A mill	100 p	
Fourteen buffalos	70	
A shed	50	
Two cowherds	24	
Rent for 2 quiñones	30	
Cutting of the canes	12	4
Workers at the mills	83	2.13
Two hundred molds	25	
Total costs	394 p.	6.13

PRODUCE

One mill	90 piastres
Fourteen buffalos	63
One hangar	45
Two hundred loaves	500
Total	698 piastres

Profit, 303 p. 1.7, or more than 76 percent of the capital used.

According to what we have just said, it is clearly seen that capital used in leased lands brings in more than double what it does when the land belongs to the one cultivating it, and it is astonishing that there are still persons who buy farms. This is nevertheless explained when one remembers that the Indios compute very little, seeing only what they can touch and thinking that when one has land, one doesn't have to pay rent; moreover, and this is the main reason, the Indio is highly vicious; it is impossible for him to keep money in his hands for sometimes without gambling it or putting it to bad use. As for the lease, it is not easy to obtain it, either at Buenavista or elsewhere, without paying a kind of bribe, supposed to represent the costs of the first clearing; but one finds without difficulty virgin terrains to rent and in this case the cost of clearing, about 100 piastres per quiñon, is balanced for the lessee by the advantage of having land not only for sugar cane but also for any other produce.

It must be noted that the first time one plants cane, one has to buy the ends, which at Baliuag are generally bought for 4 reales per thousand. In very overworked lands, as for example in Bulacan, one cannot plant cane two years successively, so that to obtain the produce of two

quiñones, one must have four; on lands lying fallow one can plant corn, indigo, etc.

In other provinces, such as Laguna, not only can one plant cane for several years in succession on the same terrain, but after having cut the ripe cane, it is enough to burn what remains on the spot and the roots grow again without needing to replant. This operation can be repeated up to three or four times.

Rice. Rice is early *(temprano)* or sowed *(sembrado)*. Early rice is sown by handfuls in the low lands, watered by the first rains and are flooded on the spot. This rice can be cut at the end of forty-five or fifty days. As for that called sowed rice, one must, in the rainy season, throw rice on a square of land, in a rather large quantity to cover it entirely; the plants come up very thick and do not grow higher than a palm; this is a seed-plot. As soon as the rains start, the plants are removed and transported to a large terrain. In the district of Baliuag, province of Bulacan, for sowing, one uses 5 cabans of rice and the share-cropper farmer sows and continues the whole work, furnishing the buffaloes and plough. To sow a quiñon, one must pay the day-laborers 6 piastres 2 reales; then for cutting, 3 piastres 1 real per 10,000 *lazades* or 50 cabans; and when the rice is threshed, the tenth is for the threshers. In this district, 1 quiñon of land gives a regular harvest of 250 cabans; thereupon the proprietor removes 5 cabans for sowing; the rest is shared by half between the proprietor and the share-cropper farmer; the result is as follows:

Cost of sowing	6 p.	2
id. of harvest	15	5
Total	21 p.	7
Half of which remains for the account of the proprietor, thus	10 p.	7.10

250 cabans, after deduction of 5 for the seedlings and 23 for the threshers, leave a net of 222, which in 1841, sold at the time of harvest for 4 reales, which makes 111 piastres, of which half goes to the proprietor, or 55 piastres 4 reales. Here then is the computation of the speculation:

EXPENSES

One quiñon of land	500 p.	
One shed	10	
Costs charged to the proprietor	10	7.10
Total	520 p.	7.10

PRODUCE

Value of the land	500 p.	
Id. of the harvest	9	4
Produce of sale	55	4
Total	565 p	

This shows a profit of 44 piastres 0.10 or 8¾ percent and as one can make two harvests per year, the produce of the whole year is 17½ percent.

Indigo. To plant indigo, seed is distributed, and the farmers sow and help in everything necessary, except in throwing the indigo in vats and manufacturing it. The vats are made of wood and belong to the proprietor. Each laboratory, composed of three vats which can contain 3 quintals, uses two day-laborers for stirring and a foreman. The day-laborers are paid at the rate of 3 piastres per month and the foreman 6 piastres, together making 12 piastres. Their food comes to 1 real per day for the three. Limestone for the mixture is worth about 10 reales per quintal. A vat can furnish 3 quintals per month; the costs of the 3 quintals are therefore 22½ piastres, which makes 7½ piastres per quintal. Seed necessary to obtain 1 quintal is evaluated at 2 gantas and is worth 4 reales, which, added to the 7½ makes 8 piastres. In the year 1840, at the time of harvest they sold the first-class indigo of Bulacan at 72 piastres per quintal. A quiñon furnishes in an average year, 3 quintals; for each quintal the proprietor must have a vat costing 7 piastres.

3 quintals sold at the rate of 72 piastres make	216	piastres
Costs for the three quintals	24	
Total	192	piastr.
Half, which is for the proprietor is	96	piastr.

EXPENSES

A quiñon of land	400 piastr.
Three vats at 7 piastres	21
Costs of manufacture	24
Total	445 piastr.

PRODUCE

Half of the sale of 3 quintals at 72 piastres	108 piastr.
3 vats	20
Value of the land	400
Total	528 piastr.

which makes 83 piastres or 18½ percent profit.

This computation was made for the province of Bulacan where only one harvest of indigo is made and rice is usually sown in the same land during the rainy season.

In the province of Ilocos Sur, people harvest from a *hoyon*, a land measure which can produce 5 cabans of rice, more than 30 carts of indigo leaves. As in this terrain rice gives only 40 percent in an average year, 200 cabans will require 40 hoyons, constituting about 1 quiñon which will be able to furnish 1,200 cartloads of indigo leaves. From 60 cartloads one draws 1 quintal of dyeing material, so that one quiñon of land produces more than 20 quintals of material. One *hoyon* of the best land is worth 10 piastres, which makes 400 piastres for the quiñon of 10,000 square spans, consequently the capital used for producing indigo in the province of Ilocos gives much more profit than in Bulacan, it must not be forgotten that in the latter only one harvest is made, sowing immediately, while in Ilocos they make three harvests per year. There are lands in San Vicente and at Santa Catalina, worth up to 600 piastres whereas at Sinait and in several leagues from the indigo plantation at the price of 200 and even 100 piastres. In Ilocos, it is the practice for the proprietor to furnish the limestone and vats for the manufacture of indigo; sowing, harvesting, cultivation and manufacture are done for the account of the farmer, who receives for his part 3/5 of the net indigo he produces. Here is the computation of the speculation:

EXPENSES

Terrain	200 piastr
Limestone at 3 p. a quintal	60
Two sets of vats	40
Total	300 piastr.

PRODUCE

Terrain	200 piastr.
Vats.	30
The 2/5 of 20 quint. of indigo at 50 piastres a quintal	400
Total	638 piastr.

This leaves a net profit of 338 piastres or more than 100 percent.

In Pangasinan, as well as in the north of Pampanga, there are entire leagues of lands good for indigo, virgin as well as cleared or can be considered as such, since one has only to reap or burn the bracken called *cogon*, which takes the place of fertilizer.

Ajonjoli. With 2 gantas of ajonjoli one can sow a *balete*, producing more than 4 cabans which in 1841, sold for 2 piastres a caban; that makes therefore 40 cabans per quinon, and 80 for two harvests per year. Half is for the proprietor. Thus:

COSTS

Seeds	2 piastres
Shed	5
Terrain	400
Total	407 piastr.

PRODUCE

40 cabans at 2 piastres	80	piastes
Shed	4	4
Terrain	400	"
Total	484 p.	4

Net profit, 77 piastres 4 or about 19 percent.

The machine used for making *ajonjoli* oil is a tree trunk placed on two stone wheels. In the center and along the length, an opening has been made with a chisel; the seed is placed in a cloth sack placed on the opening, and this is pressed with wedges to diminish the volume, thus extracting the oil which falls drop by drop into a vat placed below. The wedges are driven in by means of a suspended weight made to fall on them.

This operation is tiring and occupies four to five persons. By working hard, they can press 1 caban of seeds per day and extract 6 gantas of oil. However, in general, they make only half, since, according to the workers, they need to have time to rest and walk about. A caban of grains is worth 2 piastres, in an average year, and the oil sells for at least 4 reales a ganta, making 3 piastres for 6 gantas furnished by the caban of seeds. The residue or grounds are sold as fertilizer for lands and its produce covers the costs of manufacture.

The Coconut tree. This palm tree is planted in crossed rows at the distance of 7 *vares*, more or less, from each other. In the space left between them, one can harvest indigo, rice, corn, etc. almost the same way as in a clear land. On 1 *balita*, one can put 160 feet of coconut trees, each of which produces per year more than 40 nuts, which makes 6,000 coconuts, worth 3 reales per 100, thus, 24 piastres. When one buys a terrain with already big coconut trees, one counts 1 piastre per tree and 4 reales near the mountains. The capital being thus 160 piastres and the produce 24 piastres, profit which can be earned on the terrain through indigo or corn. However it is rare that Indios should sow any other thing in their coconut plantations, as much because terrain is not lacking as because they do not have sufficient capital..

To make coconut oil, the husk of the nut is removed, which is then broken, the meat being removed afterwards by means of a well-devised tool which turns all around, removing it instantly: a man empties 300 coconuts in a day. The meat thus removed is placed on a somewhat concave table, and on it is run a very heavy cylinder which reduces it into a paste; this paste is put in a bag of braided reed, and then in a press composed of two planks and a screw, where one extracts all that can be drawn from the paste. After that it is removed from the press, exposed to the sun, and

at the end of two days, placed in the press again; 500 coconuts yield a jug of 16 gantas and 1 ganta extract of oil, which is made to boil in an iron cauldron. The exterior bark of the nut is used as fuel. The wages of the *rayador* (the man who removes the meat) are 4 reales per 1,000 coconut trees, those of the presser 3 reales, and those of the man who boils it, 6 reales. With 6 presses and a cylinder for making the paste, one can obtain 3 *tinajas* per day, but that one needs three *rayadors* and as many pressers.

Let us compute the expenses per month.

45,000 coconuts at 3 reales per 100 make	168 p.	6
Pressers at 3 reales per 1,000	16	7
Rayadores at 4 reales per 1,000	22	4
Workers for the boiler at 6 reales per 1,000	33	6
Food for seven persons	9	3
90 jugs at 3 reales	33	6
Shed	25	6
Six presses at 3 piastres	18	"
Boiler and other tools	10	2
Total	338 p.	"

PRODUCE

Six presses after deduction of 5 percent loss	16 p.	"
Shed after deduction of 5 percent loss	23	"
Boiler and other tools after deduction of 5 percent loss	9	"
Paste or dry residue used for feeding pigs and which sells for 2 reales the caban	22	4
Empty jugs which sell at 3 reales a piece	33	6
90 jugs of oil selling at the rate of 22 reales	247	4
5 jugs ½ value of the extra ganta for every 500 nuts, at 22 reales	15	1
Total	366 p.	7

This makes 28 piastres of profit, or more than 8 percent in a month.

In another place we reported the way in which coconut wine called *tuba* is made. Here is the computation of what this industry brings.

COSTS

320 coconuts at 1 piastre	320 p.	"
Shed	50	"
5 jugs or barrels	37	4
Wooden stills	10	"
Cost of workers at 5 reales per day for three hundred days	187	4
Total	605 p.	"

PRODUCE

Coconut trees	320 piastr.
Shed	45
Jugs	30
Stills	9
300 wine jugs at 2 piastres	600
Total	1,004 piastr.

Profit, 405 piastres or more than 66 percent. However, in general, the producers, in order not to bring their wine to public shops, where they are often obliged to wait a long time for the delivery, sell it to merchants who deliver it for their account; or else money is advanced to them by speculators on condition that the wine is delivered to them at a low price.

Corn. This cereal is sown in the month of May and harvested at the end of nine weeks. In October, they sow for the second time and this harvest is made like the first one; 1½ ganta of grains per *balita* is used, yielding 10,000 ears, which at the time of the harvest sell for 7 piastres 4 reales. Half of the harvest is for the farmer who pays all the costs. Here then is how the computation looks:

COSTS

1 quiñon of land	400 p.	"
30 gantas of seeds for planting twice		6
Shed	10	"
Total	410 p.	6

PRODUCE

Land	400 p.	"
Shed	9	4
Sales of 100,000 ears forming half of the total produce of two harvest at 7 p. 4 r. per 10,000	75	"
Total	484 p	4

Profit 74 piastres or more than 15 percent.

Mongo. Two *chupas* or ¼ per *balita* are planted, producing 1½ cabans. The produce is shared by half without other charges on the parts of the proprietor.

COSTS

50 *chupas* of seeds for sowing twice	3	piastres
Shed	5	
Land	400	
Total	408	piastres

PRODUCE

Land	400	piastres
Shed	4	6
15 cabans for the proprietor at 1 p. 4 r. 10	23	3.10
Total	428 p.	1.10

Profit, 20 piastres 1 r. lo, pr around 5 percent.

We will not enter any detail about coffee or cacao whose quantities of produce are, for the moment, of slight importance in the Philippines, although they could become much more important, as we have had occasion to note elsewhere. As for cotton, it is cultivated in the two Ilocos and more particularly in Ilocos Norte. In spite of the low prices where cotton has remained at since some time, its cultivation, moreover not too extensive, offers a profit of 80 percent.

Abaca is a much more important product. The readers have seen above the description of the plant; we will concern ourselves here only with its cultivation; it is in the province of Albay where it has spread widely. The agrarian measure in use in this province is the *pisoson*, a name which comes from the fact that this measure is leased for 1 piastre (*peso*): it must have 100 spans long and 50 spans wide or 262 meters by 131; but in this respect there prevails a lot of irregularity, because generally, the area of terrain is measured at a rough estimate, simply by sight. One *pisoson* of land can contain 1,000 feet of trees and as this tree is planted in general in newly cut-down forests, considered by the law as cleared terrains, there are no other costs to incur aside from those of clearing: the purchasing price of *pisoson* is only 4 to 5 piastres. This operation is by contract, or per day, and the latter way is much more expensive than the other: in the first case, one pays, according to the locality, 1 or 2 piastres for the clearing of a *pisoson*, through setting fire to felled or dry trees; seeds are not bought. The proprietor pays 5 reales for the plantation of 100 feet of trees, and the buyer has to clean them until they are big, that is to say during a year, the owner taking charge of paying the tribute of the worker, and feeding and clothing him. As for the sharing of produce, half is given to the cultivator, plus food, or two thirds without food; but the proprietor usually buys back the cultivator's part, a little below market price. 50 feet of trees can furnish 1 *arrobe* of clean *abaca*; two men, one for separating the bark from the tree and the other for running it through a knife, can yield 1 *arrobe* per day: in the meantime, since these men are moreover obliged to clean the plant, they ordinarily make only 2 *arrobe* per week, more or less, depending on the plantation's being more or less properly kept.

Aside from the cultivation we spoke about, one has tried in the Philippines that of silk and pepper; but neither one nor the other has succeeded, not because the terrain or the climate is not favorable, but because they require larger capital than what the proprietors have at their disposal.

Elsewhere we spoke in detail about tobacco; before finishing this chapter, it remains for us to say a word on the amount of lands today in cultivation. It is understandable that it is hardly possible to fix this amount with exactness; but according to the information we received, we believe

we are not too far from the truth in admitting around 400,000 quiñones for lands cultivated by subjects of the Spanish government, and 60,000 by independent groups of people, making in all 460,000 quiñones or 3,158,000 hectares. The area of this archipelago is estimated at 4,445,000 quiñones; by deducting 445,000 quiñones for rivers, lakes and sterile terrains, plus 500,000 for those already in cultivation, the result will be 3,500,000 quiñones or more than 24 million hectares of cleared land capable of being advantageously cultivated.

CHAPTER XXVII

INDUSTRY

Talent of the Indios for imitation. — Preparation of copper. — Weaving. — Varnishing copper. — Embroidery. — Carriage. — Coach-building. — Jewelry and goldsmithscraft. — Crudeness of tools with which they execute the finest works. — Furniture. — Bamboo hats. — Sculpture. — Pottery. — Naval Architecture. — Industry of the Chinese. — Royal Society of Political Economics. — Rags for innovation in the metropolis and resitance in the colony.

In the chapters we devoted to particular description of the provinces, we already gave many details about the industry of the Indios; we are now going to complete what remains to be said on the subject.

We will start by noting that what hampers the progress of industry very much is lack of workers; thus an industrialist puts up a sugar mill which costs him more than 12,000 piastres without getting any profit from it: the same thing was true for a machine for molding chocolate. In general all work is done by hand, and Indios, intelligent as they are, have no idea at all of the marvels of machinery; however the use of machines is not absolutely unknown. In his abode in Calanan, Mr. Roxas established a spinning mill powered by water which yields weekly 15 quintals of thread. Near Manila there is also a hydraulic machine for sawing planks.

It is mainly by the talent for imitation that these people distinguish themselves, and this does not exclude, up to a certain point, genius and invention; to imitate well a thing often seen only once, one must know how to create, if not the thing itself, at least, the means to be used for executing it, now it is enough to tell the Indios to make such and such a thing, and they conceive on the spot the way of proceeding to do it.

Indios possess the talent of preparing in a few days buffalo and cow leather; they weave cotton, silk, fibers of banana and the much more delicate ones of pineapple leaves perfectly; they have, however, only bad looms made of bamboo which they themselves construct. It is useless to repeat what we have already said about the fineness and beauty of the cloth called *piña*. To work with the finest quality of *piña* they have to place themselves under a mosquito net, for the threads composing it break at the mere movement caused in the air by a person walking. It is in the provinces of Ilocos and Camarines where *piña* is manufac-

tured; the finest *sinamays* come from Camarines; silk cloths called *tapis* are made in Tondo and Bulacan. Ilocos and Pangasinan furnish cotton cloth, *voile* cloth, napkins, tablecloths and elaborate bedspreads. *Potadions*, a kind of *tapis* sewn at the ends and whose colors are fast, come from factories in the island of Cebu; they owe the perfection they have attained partly to Father Julian Vermejo. Everywhere one finds the religious at the head of all progress.

The art of varnishing leather, little known even in Spain a few years ago, is very advanced among these people; the Indios arrived at it by a series of attempts and by imitating models coming from Europe.

It would be in vain if we tried to praise, as much as they deserve it, the prodigious talent and the tried patience displayed by embroiderers of both sexes in the village of Malate, near Manila. They remove thread by thread the filaments of *piña* cloth to make open-work (hem-stitching) leaving the part which is to support the embroidery called *calado*. We are going to cite a work of this kind presented to us during our stay in Manila which astonished us beyond expression. It was a *piña* kerchief in the center of which was embroidered the portrait of Rossini; on the sides, the titles of all his works, and at the four corners, trophies of musical instruments. The Indio artist from whose hands came this fine work told us that he intended it for one of his friends he called the Rossini of Oceanian Italy, for the Indios of the Philippines say their archipelago is the Italy of Oceania with respect to music.

Coach-building, which they have known since a very long time ago, has made in very recent times unbelievable progress. They construct carriages almost as fine as those of Europe, and there are persons who even prefer the elegant birloches of the coach-builders of Manila to English carriages, whose springs are less suitable for the localities.

Jewelry-making, trinket-making and goldsmithcraft are widespread in all the provinces. In Manila one imitates the jewelry of Europe, and they must be compared closely to see the difference, which in general favors the latter, although the gold chains called *canetillas* are of such a perfect finish that it would be difficult to make similar ones in Europe. They also imitate in Manila, with an astonishing exactness, the admirable filigree work of China.

Among industrial products of the colony, mats take one

of the first places by their quantity, variety and beauty; they serve a thousand different uses; floors are covered with them, almost all the sails of small boats are made from them, hats are made of them, as well as cigar containers. The patience required by these labors is unbelievable.

The most surprising fact after all that we have just said, is the crudeness of the tools with which they execute such delicate works. One sees them most often use simply some ordinary knives, penknives and even their *boloc*, to which they attach some pieces of iron or wood shaped according to the intended use. Furniture makers of Paete and Paquil, those two pretty villages on the banks of the Lake of Bay, where almost all the chairs and couches used in Manila are made, know no other tools aside from saws, knives and hammers, but this does not prevent their furniture from being very delicately made; they also make some of enormous dimensions. In a great number of houses in Manila, we have seen tables of 20 feet long by 6 feet wide, made of a single piece taken out from the root of certain trees.

It is also with their *boloc* and some small iron blades that they work on the *nito*, the bamboo and the rattan, with which they make the fine hats and the pretty *petaquillas* (cigar containers) of Baliuat. These two articles form the materials of a rather extensive industry.

They sculpt saints in wood and ivory with a delicateness which makes them sought after even in Europe, and we have seen crucifixes made of a single piece of ivory in which the art approached perfection.

We already spoke about fine pots, called *gargoulettes* from the island of Cebu.

Indios of the Philippines have a special talent for that part of cooking that has to do with the pastry; they make excellent jams, and extremely delicate pastry; the *Cana* bread of Cavite, the *bounuelos*, the *ojaldres* of Cebu, the *broas* of Pampanga would be worthy of figuring on the best tables of Paris.

In many provinces, naval architecture is exclusively entrusted to Indios; the success they have obtained in it proves them capable of reaching up to the study of abstract sciences and that mathematical combinations are not beyond their access. Since a long time ago, fine, beautiful and large

ships have been constructed in Pangasinan, Cavite, Surigao and elsewhere. The *Victoria*, of 600 tons, has been making for twenty years, the voyage to Spain; it has been surnamed the *Pangasinana*: it is made of molave, and, without question, is the best ship in the port of Manila. The *Bella Vascongada* has just come out of the shipyards of Pangasinan. It is also there that the *Bilbaino* was built, which was burned in the port of Taypa, in China, under the pretext that in its cargo there was opium. The *San Fernando*, a frigate of 44 canons, presently in Spain, was constructed in Cavite. Several fine brigs have already been furnished by shipyards of Surigao, in the island of Mindanao.

To give an idea of what construction of a ship in the Philippines can cost, we present this computation according to the cost price of a ship of 100 feet of keel.

The body and masts	17,000 p.
Anchor and chains	3,000
Riggings of the sail	8,000
Copper sheathing	5,000
Cooperage	1,000
Total	34,000 p.

The frigate *Bella Vascongada*, of 760 tons, cost 54,555 piastres.

When talking about the state of industry in the Philippine islands, we must not forget the Chinese, who also contribute to its progress. They are occupied in the cultivation of vegetable garden; they refine sugar, work in the factories, manufacture soap, purify wax and oil and also engage in wholesale and retail trade; they are mainly *pansitiers*, cock-shop keepers, cooks, sellers of ambulant refreshments, and sometimes servants. They are perpetually in conflict with the Indios who heap abuse on them and often even strike them. At bottom the government is not very angry about the rivalry prevailing between the two because it is what maintains general tranquility in the country.

Since a very long time ago, there has been existing in Manila a Royal Society of Political Economy. By turns abolished and re-established, it was definitely reconstituted on December 13, 1830. It is composed of a definite number of effective members, plus correspondents and aggregates. The governor of the colony is president and director. Moreover, there is a vice-director, a censor, a treasurer, a

secretary and four counsellors, each one at the head of one of the four divisions of natural history, agriculture, arts and sciences. These counsellors are consulted when a delicate question is to be resolved in one of these branches. Prices have been proposed by this Society for the cultivation of coffee, cacao, *abaca (musa textilis)* and their worth, which was 40,000 francs, was large enough so that in a more hardworking nation, they would have been already all distributed. The Society opposes with the greatest tenacity the reception of any foreigner in its midst. We have already taken steps to be accepted in it, because it was proposed to us; but we have been definitely refused for the single reason that we are a foreigner.

Moreover in Manila as everywhere else, resistance is organized against progress. The Spanish government, ignoring the veritable position of the colony, sometimes pushes too far its requirements in the matter of innovations, and thus the local government, the tribunal and the counsellors temper this zeal and do not want to advance too fast in order not to lose everything in a day. Therefore, among the reproaches aimed at them, there are many which prove to be false. They say they are obeying orders from the metropolis, but they do not execute them completely (*se obedecen, pero no se cumplen*). It is owing to such wise precautions that up to the present one has only very rarely heard talk of insurrections in the provinces; but since some time it has been noticed that some agitators have been there and that men accustomed to proclaiming an illusory liberty in the midst of tranquil peoples, with the sole aim of subjecting them later to the yoke of their supposed protectors, are at the head of this vast speculation from which only they will definitely profit.

CHAPTER XXVIII

COMMERCE

State of Commerce in the Philippines during the first settlement of the Spaniards. — The Company of the Philippines. — Its organization. — It is badly received in the Philippines. — Expiration of its privilege. — Imports and exports in 1810. — Weights and measures. — Currency. — Regulations of the port of Manila. — Tariff of customs, duties in 1837.

Hardly had the Spaniards settled in the Philippines when commerce between the new colony and America started to develop. It dealt mainly with products and manufactures of the Indies and China, and did not take long in growing to a degree of prosperity one had not even dared hope for. In the meantime, merchants of Cadiz and Sevilla saw their profits diminish in the same measure that the markets of New Spain were filled up with articles sent to them by the Philippines; from this resulted a fierce battle between speculators of Spain and those of the colony. To favor the former, the metropolis believed it ought to put numerous impediments to enterprises of the others. In 1765, the frigate *Buen Consejo* was sent from Europe to try to establish, if possible, direct relations between Manila and Spain; up to then ships coming from Europe had appeared very rarely in the ports of this archipelago, and even up to 1780 the almost only article of export from the colony was sugar, but even then the amount reached only 30,000 piculs. Relations with China and East India were more frequent.

In 1784, the Company of the Caracas saw the expiration of its privilege; meeting some difficulty in finding profitable use for its great capital, it solicited and obtained an exclusive privilege for the trade of our archipelago with Spain, and from then on took the name of Company of the Philippines *(Compania de Filipinas)*. The principles governing the founding of this company were certainly not favorable to the colony, especially at a time when the system of free trade was still unknown in political economy. Four percent of the profit had to be used for encouragement of agriculture and industry of the country. The Company was obliged to buy in Manila all merchandise from China and India, either from residents or from speculators coming from those countries; the Company was not to interfere at all with the trade of Manila with Acapulco; its privilege was limited to serving as intermediary between the colony and the metropolis; moreover, the fifth part of each ship was reserved for Philippine merchants who wanted to send to

Spain, for their own account, products from the country, by paying the freight to the Company. Finally 3,000 shares of 250 piastres each were placed at the disposal of residents of Manila who wanted to have an interest in affairs of the Company.

It seemed that this last condition should suffice for its establishment not to be seen in a bad light in the colony; in spite of that, the keenest opposition rose against it, and, when its agents arrived in Manila, it was impossible for them to sell a single share. The disadvantage resulting from this for the company was not limited to the loss of the capital of these 3,000 shares; it also met great difficulties because of the company's lack of knowledge of the country and its resources, having counted on being more informed by help it would receive from residents interested in its prosperity. The Manilans, who, up to then, knew no other trade of long duration except for that of galleons from Acapulco, received with distract anything resembling an innovation; nevertheless, they should have considered it, upon seeing to what extent trade with America diminished from day to day. Upon arrival in Mexico, galleons could no longer get rid of merchandise they carried. The Company of the Philippines tried to come to the aid of the Manilan, who detested it; unfortunately, it had the wrong idea of cultivating, in the archipelago itself, products for whose operations it needed large supplies, such as silk, indigo, cinnamon, cotton, pepper; it established warehouses, bought lands, distributed seeds, tools and gave subsidies; it made advances in funds and engaged certain pueblos to undertake delivery, at certain agreed periods, of certain quantities of these products at very high prices; thus, for example, it offered to pay pepper 131.2 piastres per picul of 137 pounds, while in Sumatra it could be bought for 3 or 4 piastres. The "illusion" was brought so far in this respect that in 1789 the agent of the Company in Manila wrote to the general management in Madrid that he hoped at the end of three years, to be able to send 9,600 piculs and that, later, he alone would furnish the needs of Spain and a great part of Europe. The fact is he could never procure more than 64,000 pounds of pepper per year, from which the Company still met considerable losses. That same year, 1789, the port of Manila was opened to foreign ships bringing in merchandise from China and the Indies and in 1809, an English company succeeded in having the permission extended to all foreigners. and up to the present it has continued with more or less

restrictions. The last galleon left for Acapulco in 1811 and returned in 1815. Later, licenses were granted for this trade to private persons, up to when, as a consequence of the revolution, the ports of America were completely closed to Spanish colors. Relations between the two countries are now starting to be renewed, but this is taking place only very slowly.

The privilege of the Company of the Philippines expired in 1834 and was not renewed. This event was most favorable to the trade of Manila; since then, all foreign trade, as well as coastal trade with neighboring islands, extended widely and altogether unexpectedly to the extent that the capital of the Philippines became one of the richest warehouses of the Indio-Chinese and ships of all nations came to frequent its port.

In order to judge well the change that has taken place, we believe it will not be without interest to make known the state of the commerce of Manila in the year 1810; here it is:

IMPORTS

Merchandise from Bengal	650,000 piastres
Merchandise from the coast of Coromandel	500,00
Merchandise and silver from Europe, United States, Maurice, Iolo, etc. .	175,000
Merchandise from Canton, Macao, Lanquin and Emuy	1,150,000
Silver and gold coins from New Spain .	2,100,000
Cochineal, copper, cacao, etc. from New Spain	124,000
Silver and gold coins from Peru	550,000
Copper, cacao, brandy, etc. from Peru	80,000
Total	5,329,000 piastr.

Consumption of all sorts of foreign merchandise inside the country amounted to 900,000 piastres.

EXPORTS

To Bengal and Madras, silver coins .	1,100,000 piastr.
To Bengal and Madras, copper and other merchandise	90,000
To China, silver coins	1,550,000
To China, *salanganes* nests, *balate*, mother of pearl, turtle shell, leather, tapa, salted meats, cotton, rice, sugar, ebony, sibucao, etc.	175,000
To Europe and the United States, indigo, sugar, pepper, etc.	250,000
To Acapulco, merchandise from India and China	1,100,000
To Lima, merchandise from India and China and produce of the country	530,000
Total	4,795,000

One sees here that at that time the trade of the Philippines was reduced almost entirely to receiving currency from New Spain in order to deliver in exchange merchandise from China and India; that importation of foreign merchandise for local consumption of the country rose to 900,000 piastres, whereas exportation of products from the archipelago in sugar, indigo, hides, etc. did not reach 500,000 piastres.

When we come to giving tables of the present state of commerce in Manila, we hope that our readers will kindly glance once in a while at the one we have just shown them, in order to get thoroughly in mind the immense change that has taken place in the short span of thirty years.

Wishing to give to the chapters we devoted to commerce all the significance they deserve, we believe we should start by making known the weights and measures used in the country, as well as the value of coins.

The *picol* or *pecul* of the Philippines weighs 137 Spanish pounds or 63.25 kilograms; it is divided into 10 *chinantas* and 100 *cattis* of 16 *taels*: the *tael* weighs therefore 579.84 grams. It is used mainly for weighing gold dust and pearls.

The picol of China is less heavy; it weighs only	60 k.	50
The *quintal* of Spain weighs ..	46	
The *arrobe*	11	50
The caban of cacao	38	
The caban of rice	60	

The *fardo* is equal to 3½ *arrobes*

The *quintal* of wax weighs 110 Spanish pounds.

The vare of Castille is the measure adopted for length; it is equivalent to .....0^{m}.914

For liquids the ganta and the English gallon are used, the latter particularly for rum; it is equivalent to ....4.54 liters

Since some time ago, more exactness has been put in weight and measures; a special administration, named *fiel almotaces*, was established for this purpose. It must be noted, however, that the system adopted in Manila is not generally followed in the provinces, where it often varies according to the whim of *alcaldes*.

The strong piastre of Spain is, in the Philippines as in America, divided into 8 reales of *plata* or silver and 20 reales of vellon. The real of *plata* is worth 12 grains which is a fictitious currency, or 20 *quartos*, the royal coin of copper which the *ayuntamiento* of Manila has the right to mint.

Piastres of America are also legal tender in the Philippines; they are worth ½ percent less than those of Spain. This facility has been taken advantage of to introduce into the country a considerable quantity of piastres, called *sagatecas*, which are almost all fake. It would be very desirable if coins of five francs of Spain are given legal tender, which are already received in Spain for 19 reales of vellon. This measure would be of great advantage for the future of French trade and the Manilan themselves would find it an advantage upon their return to Europe.

The difference existing between piastres of Spain and those of America is observed only in large payments. As for copper coinage, the government, at a certain period, was so negligent in supervising its issuance that an enormous quantity of fake *quartos* came into circulation and gave rise to the most serious inconveniences; in the end it was obliged to withdraw them from circulation without punishing the culprits. The Indios patiently suffered the loss which this measure caused them, and with the ingenuity characterizing

them, they invented a conventional currency which they used in their private relations; these were packets of cigars: each packet of 27 cigars was worth 1 real of silver (it must be noted that at this time the real was worth 17 quartos and not 20, like today). But this expedient remedied the evil only imperfectly, for copper coinage is indispensable to the people and especially in a country where foodstuff is so cheap. The government, therefore decided to have the new quartos, which we mentioned, struck but their quantity is still insufficient today.

We are now going to move on to the conditions under which ships and merchandise coming from abroad are admitted in Manila. These conditions were fixed by a tariff published on December 14, 1837 and by regulations established on July 15, 1842 for the police of the bay and of the port of Manila and the anchorages. Here is, first of all, an extract from these regulations; in most cases, we have removed the amount of the fines.

Art. 1. All ships, at the entry of the bay, are obliged to hoist their colors at the island of Corregidor, and to make themselves known to the boats of the government which leave from the island for this purpose.

The captain who, although not constrained by the weather, avoids the above reconnaissance and does not maneuver towards the boat of the state, when it has been warned by a cannon fire, pays as fine, double the value of the powder used.

While in view of Manila and Cavite, ships must keep their colors.

Art. 2. No ship entering the bay, can communicate with anyone whosoever, as long as it has not received a health inspection and not been pronounced out of quarantine; up to then it must hoist at its foresail the colors of quarantine or any other signal colors.

According to health regulations, the captain is responsible for all unwarranted communication before the inspection and the pronouncement of our quarantine; for each infringement he pays a fine of 250 piastres (1,350 fr.).

Art. 3. At the time of inspection, the captain must produce the bill of health from the port of origin, or, failing this, a statement bearing his signature, making known

if there was a contagious disease at said port when he left it, the state of health of all persons with whom he took to sea and the incidents that occurred in the course of the voyage. The crew and passengers must assemble on the deck to pass the inspection and answer questions which the health representative deems necessary to address to them.

The captain must likewise present the registry or the ship's shore papers.

He must submit, signed by him, the list of his crew and his passengers, indicating their rank, profession, together with their passports.

For each inexactness in this statement, in the number of persons included in this list, the indication of their rank or profession, he is, for each infringement, sentenced to a fine of 250 piastres (1,350 fr.).

If, at the time of inspection, the captain has not drafted in advance the documents just designated, the ship can not obtain entry to the port before a new inspection.

Public correspondence must be submitted by the captain to the representative of the Bureau of Posts, who always accompanies the inspection. The said captain receives from that Bureau the price for transporting the said correspondence, according to a tariff presented to him upon payment.

Art. 4. All ships placed in quarantine, with prohibition to communicate, must conform to the instructions given to it, and keep at its foresail, the yellow colors or the signal colors.

Art. 5. During debarcation, the captain is obliged to present himself to the captain of the port, in order to be sent before the authorities with his passengers.

Art. 6. At anchorage, it is not allowed to keep the guns loaded, or to fire, except in case of distress or with previous authorization.

Art. 7. Every captain must present to the government a depositor and a guarantee of 500 piastres (2,700 fr.) to guarantee observation of the present regulation.

Art. 8. For ballasting or unballasting his ship, the captain must ask for authorization from the captain of the port.

Art. 9. Sentenced to a fine of 25 piastres (135 francs) are all persons who communicate with ships with which all communication is prohibited; to a fine of 50 piastres (270 francs) captains whose boats are guilty of this infringement; all this without prejudice to penalties which there is ground to apply.

Art. 10. After ten o'clock in the evening, boats or *bancas* can not make any trade operation at the anchorages without previous authorization or unless of urgent necessity.

Anchored ships can of themselves stop any suspicious *banca* accosting them after the above-mentioned hour.

Sailors found on land in a state of vagabondage, at unwarranted hours, are arrested and punished, conformably to the laws, for all disorders they may cause.

Art. 11. At the entry of a river, ships must place in safe custody their gunpowder in closed and marked parcels. Captains risk a fine of 1 piastre (5 francs 40 centimes) for each pound (0 kil. 460) which they keep on board in infringement of the current arrangement.

Art. 12. After eight o'clock in the evening, no fire may be lighted in the river, no light may be carried without a lantern.

It is expressly prohibited to heat, on board ships or on their boots, tar, pitch, tallow or any other inflammable material.

Art. 13. It is likewise prohibited for captains to unload the total or a part of the arms which are existing on board, under any pretext.

Art. 14. No one has the right to punish a native or a resident, for an offense committed by him while working by the day, at the careening of ships or at any other operation. These repairs falling within the competence of the captain of the port, the offenders submit, at the profit of those concerned, to a fine proportional to their crime.

Art. 15. No native can be detained, against his will, on board ships.

All contracts concluded by captains for protecting deserters are null and void.

Art. 16. It is prohibited for any captain to admit on board a passenger without a government passport.

It is similarly prohibited for him to put secretly on land any of the passengers on board, disembarcation of said passengers not being allowed to take place without regular authorization by the captain of the port.

Similarly prohibited is trans-shipment of members of the crew of ships, without previous notice to the captain of the port, to prevent desertion, and damage to ships resulting from this, as well as confusion in offices of the port.

Depositors and guarantees and bonds answer, during the whole period of the authorized stay up to exit from the port, for members of the crew on land with permission, for illness, or other reasons.

Sentenced to a fine of 10 piastres (54 francs) are captains who, in case of desertion by one of their men, do not immediately give notice to the captain of the port, to instigate arrest of deserters. If desertion take place only at the time of exit, depositors answer for expense incurred by deserters, from the time of their arrest to that of their exit from the country.

Art. 17. In case of death of any person whosoever on board a ship, the captain must give notice of it, in writing, to the captain of the port; he must specify the cause of death and ask for a permit for interment.

Art. 18. In ordinary circumstances, to obtain the exit permit, captains will present themselves to the government, two days in advance, provided with their list of crew countersigned by the captain of the port.

The office of the said captain will deliver to them their final shipment only upon presentation of certificates stating that they were checked with the government, with customs, with the post office, as prescribed by regulations.

Ships about to sail must hoist in advance a signal flag at their mainmast.

Art. 19. In every special circumstance, captains must lend themselves to extraordinary inspection which may be required by civil authorities of the port, the treasury or the health office.

Art. 20. Captains must not allow to go on land members of their crew for whom they do not vouch guarantee for all debts these may incur.

While anchoring, captains must take care not to throw their anchor on moorings of other ships and not to hinder their movement; they are obliged to adjust their position as soon as one of the two above objections is signalled to them.

Once anchored, a ship may not change position without previous permission.

At the anchorage of Cañacao, on this side of the capes, ships must anchor with two anchors, north, west, south and east; beyond the capes they may not place themselves between the cables of Cavite and Manila.

Ships which have entered and anchored, in cases indicated below or in similar cases, may make, to their owners or trustees, the following signals and if said owners and ship outfitters can not respond, the help asked for is brought by the port authority, every time circumstances allow.

Cannon shots may be repeated at intervals, with the ship's colors always hoisted.

Colors to be hoisted are the national colors and, if necessary, two flags may be hoisted, some signal flag whatsoever, and failing this a flag made of tarpaulin. etc.

HELP DEMANDED	COLORS	CANNON SHOTS
Mooring	1 at bowsprit	1
Anchor	1 at shrouds of foresail	1
Mooring and anchor . .	1 at bowsprit 1 at shrouds of foresail	1
Launch	2 at foresail	1
Mutiny on board	1 at shrouds of mainmast	1
Fire	2 at the head of mainmast	2

For products of foreign countries located beyond the Cape of Good Hope and Cape Horn, the preceding duties are replaced by the following duties, when importation takes place under Spanish colors, for the following points:

Singapore, Batavia and other neighboring points	8%
China	9%

These two quotas do not apply however to articles which, according to the general tariff, pay a higher duty, or to those which come from points other than designated ones.

Merchandise damaged by sea accident, shipwrecks, etc., are, after the rescue, evaluated by assessors, when they are declared for consumption.

Exempted from importation duties are:

Tinting materials that come from roots, fruits, seeds, etc., used for dyeing, except for cochineal;

Plants and seeds of plants of all kinds, flowers, vegetables, etc.

Prohibited for consumption are products of the land and industry of foreign possessions in Asia, namely:

Spirits or fermented beverages not named in the tariff, rum arack, etc.

Coffee Sugar Coconut oil Cotton wool

Indigo Tobacco Opium Gunpowder

These articles are admitted only at the warehouse, except gunpowder which must be deposited in a special store of the government and stay there until re-exportation.

Firearms, caliber guns and hunting guns, bow pistols, etc. can enter only for consumption, without special permit from the government; lacking a permit, they are admitted only at the warehouse.

Subject to special appraising by assessors are manufactured clothing goods, such as handkerchiefs, dresses made of remnants, stockings, hats, etc., which, by reason of their small dimensions can be used only by children.

EXPORTATION DUTIES

MERCHANDISE	UNITS	DUTIES ON THE PRODUCTS	
		UNDER SPANISH COLORS	UNDER FOREIGN COLORS
Silver — For Spain — ingots	"	Exempt	Exempt
Silver — For Spain — Currency			
Silver — for other countries — ingots	the value	6%	6%
Silver — for other countries — Currency	*id.*	2%	8%
Gold — For Spain — (see Silver)			
Gold — for other destination — ingots	*id.*	½%	½%
Gold — for other destination — dust			
Gold — for other destination — Currency	*id.*	1%	(3) 1%
Abaca (Manila hemp)	*id.*	1 ½%	2%
Rice	*id.*	Exempt	4-½%
Tobacco taken from warehouse of the monopoly — leaf	*id.*	*id.*	Exempt
Tobacco taken from warehouse of the monopoly — Manufacture (see leaf)			
Other products of the land and of industry in the colony — for Spain	*id.*	1%	2%
Other products of the land and of industry in the colony — for Abroad	*id.*	1 ½%	3%
Foreign products imported for consumption (see products of the colony)			

WAREHOUSE AND TRANSIT

For foreign products admitted to the warehouse, the duties are fixed as follows:

Duty for storing and administration	for 1 year	entry	the value	1 p.0/0
		exit	*id.*	1 p. 0/0
	beyond 1 year	Additional duty proportional to the duration of the sojourn		

The length of stay in the warehouse can not exceed two years, without special permission from the office of the superintendent.

In any case, it can not be prolonged beyond three years.

Appraising of bonded merchandise takes place according to the tariff. Those not named are appraised by inspectors, according to prices current in the place at the time of importation.

For liquids, in case of leakage, breaking of containers or evaporation, the duty, upon leaving the warehouse, is collected on the quantity established by inspection.

For forty days, starting from the presentation of their manifesto, captains or supercargoes of foreign ships are admitted to declare in transit the total or part of their cargo.

Tonnage duties are maintained at the rate that follow, regulation of 1837:

			pi	r.	gr.	fr.	c.	
Foreign ships Shampan for China	unloading or loading in the port . . .	per ton nage	,,	2	,,	(0	44	per French tonnage)
	entering and leaving in ballast . . .	*id.*	,,	1	,,	(0	22	*id.*)
	putting in, for provisions, water or for damages at sea	*id.*	,,	1	,,	(0	22	*id.*)

Not considered cargo goods, for the application of the first duty, – at entry, currency and indispensable articles – at exit, provisions on board.

Tonnage duty is settled on gauge established on the license or the registration list presented at the administration of customs, by the captain or trustee or consignatory of the ship.

CHAPTER XXIX

CONTINUATION OF COMMERCE

The Chinese in Luzon. — Foreign companies. — Their conditions for purchases and sales. — Small coastal traffic. — Big off-shore traffic. — Commerce with the island of Sulu, — with the Moluccas, — with the Palaw Islands, — with Batavia, — with Singapore, — with Bombay, — with Australia, — with Macao, — Cargo of a Chinese sampan.

As we have seen in the preceding chapters of this work, the Chinese were the first to establish contacts with the archipelago of the Philippines, long before the arrival of the Spaniards. At that time, the Japanese came also, and people from Borneo brought with their merchandise, the law of the Koran. Later, Malays from the Moluccas and Malacca, Siamese, Cambodians, filled the river of Manila with their small boats.

Chinese settled in the island were not at all authorized to do business; according to the rule, they could engage only in cultivating the land; nevertheless through tolerance they were allowed peddling and in-shore trading.

As long as the Compania de Filipinas keeps the exclusive privilege of commerce, there have been only some commission traders serving as intermediaries for that company. As we said earlier, among this number was an English firm. The permission granted later to all nations to come and establish themselves, remained without any results, up to the time of the expiration of the privilege; previously, the permission notwithstanding, the government opposed with all sorts of obstacles to their establishment.

Today in Manila one counts thirty-nine registered commercial firms, apart from foreign ones; there are seven to eight English firms, two American, one French and a Danish. The consuls are those of France, America, Denmark, Sweden and Belgium.

There is no bank at all and no sworn brokers; brokerage, which is free here, is completely in the hands of mestizos.

Spanish firms count 2½ and 5 percent commission on purchases and sales, English firms 5, 7½ and even 10 percent; the Americans are more reasonable. In the meantime, to avoid these exactions, several French speculators decided to make the voyage in person with their ships and thus do without trustees.

We divide trade in Manila into three parts: in-shore trading, which is done within the archipelago; off-shore trading, which includes commerce with foreign countries in the surrounding districts or rather with those situated east of the Cape of Good Hope and west of Cape Horn; and finally, commerce with Spain and distant countries.

Relations existing among various provinces constitute a commerce which is not without importance; it is done exclusively with national ships and especially with those of natives of the colony. Facility of communications by means of innumerable rivers, streams and brooks, on whose banks Indios construct their houses, stimulate these exchanges, and these would be even greater if various impediments were not opposed to them; the most cumbersome come from the part of *alcaldes*, who fear diminution of profits they themselves draw from the commerce which they are authorized to practice in Manila, the only port open to general trade and the center of coastwise trade. It receives, by land as well as by sea, all the products, of nature as well as of industry, of the Philippines. One could not imagine a spectacle more picturesque and more animated than that of the magnificent river of Pasig, flowing into an immense bay 65 miles in circumference and serving as link of communication with all province of Luzonia. This river is ceaselessly furrowed by innumerable pontoons, *galeras, caracoas* and *pancos*, arriving from all points of the archipelago, or leaving to go there, while other smaller boats, *guilalos* and *bancas*, bring to the market of the capital, daily provisions needed by the inhabitants.

In-shore trading is almost entirely in the hands of Indios and mestizos settled in Manila; those of the provinces engage in it too, but they cannot draw great profits because of considerable fees they are obliged to pay their correspondents in the capital. The latter also take charge of transporting tobacco leaf sent to the government by administrators in the provinces, and of currency and certain merchandise sent by the government for its account to the provinces. We do not believe we should go into great detail on the subject of in-shore trading, which can offer only slight interest to persons foreign to the country.

Coastwise trading belongs also exclusively to ships of the company; it is done with the archipelago of Sulu, the Moluccas, Ternate, Manado, Amboine, Banda, the Pelew Islands. Tonga-Batavia, Singapore, and China. Since several years ago, New Holland has also been participating in this

trade, and relations with the western coasts of America have become somewhat active again.

Surrounded by an infinite number of small islets, the island of Sulu is located southwest of the archipelago of the Philippines and half-way between Mindanao and Borneo; it is independent, governed by a Sultan whose power is only nominal and by *deys* forming a powerful aristocracy. The Spaniards seized it in 1637, but abandoned it again eleven years after and since then no longer considered settling there. Although this island is not too large, it is acquiring great importance because it is the rendezvous of all the pirates infesting the seas, who come to bring products from their fishing and their brigandage.

The bad faith of the inhabitants of Sulu is so great that it is only the Chinese who can do business with them. There is no police at all in the country, and merchants are obliged to come armed: however, profits attached to this commerce are sometimes so great that Spaniards, mestizos, and even foreigners go daily to Sulu; only they always take care to bring with them as head of the expedition, some Chinese established in Manila and already accustomed to this commerce. Here in general are the conditions under which these enterprises are made: the Chinese pays the shipowner from 600 to 700 piastres per month for the rent of his ship of 200 to 250 tons; on his part the shipowner advances to the Chinese a sum of 10,000 to 20,000 piastres for the risk: that is to say the sum is lost if the ship is wrecked; if it returns the sum is reimbursed in exchange merchandise, and, in addition, 20, 23 and up to 25 percent interest.

The kinds of merchandise peculiar to the commerce of Sulu are, in articles from Europe, small *Indiennes (indianillos)* with red background and large flowers of gaudy colors, plain or embroidered or brocaded muslins, white calicos, percals or panino, by pieces of 12 meters, cambayas with red or other gaudy colors as background, iron in small bars, hardware, colored glass pearls, crystals, carpentry and blacksmith tools.

In articles from the Philippines, white rice from Antique or Iloilo, paddy or crude rice, sugar of inferior quality, leaf tobacco from Bisaya, which sells at very low prices, coconut oil and an infinite number of small objects of little value.

In articles from Bengal, *cachachitas*, printed cotton cloths with red background, *garras* and *mamudies*, thick and fine cotton cloths whose tops are of gold thread, *madras*, or

red background, opium from Patna.

In articles from China, *manta coleta* (Nankin, *mahon*), *chapecas* or Chinese copper coins, ordinary crockery, some silk cloths, dishes, jars, lanterns, and other copper utensils.

The products whose disposal is most assured are white and paddy rice as well as tobacco and sugar. *Nankin* is also very much sought after; it is used for exchanges, in Sulu, *nankin* coins take the place of legal tender, at the rate of one piastre per piece. In Manila it costs 33 piastres for one hundred pieces and in Sulu, all expenses included, it comes to 4 reales of *plate* per piece. In Sulu one can still pay with Spanish piastres, rupees, and *chapuas* or Chinese *cas*, which are, as we have just said, pieces of copper bored and strung into necklaces. Commerce is most active in the months of June and July. Given the well-known character of the inhabitants of this island, we do not need to say that one must use the greatest prudence in dealing with them, without however letting them suspect that there is mistrust; in spite of their lack of integrity, they are extremely sensitive.

Merchandise taken in exchange are first of all *salanganes* nests. We have already described these nests in the article devoted to the province of Calamianes; harvest is made twice a year and the best ones are found in deep and humid caves. One has to be accustomed from childhood to this kind of hunting, which is exceedingly dangerous. To get to these caverns, one descends perpendicularly several hundreds of feet, holding to a bamboo or a rattan, with nothing below but the sea, whose waves break against the rocks. Very much sought after in China, these nests are supposed to be aphrodisiac. Little of it gets to Europe. In France they are completely unknown. In Holland it is used as a kind of thickening for white sauces. Nests of the best quality are bought in China for 4,000 piastres per picul, that is to say almost twice their weight in silver. From Sulu as well as from Java, Sumatra and Macassar, China draws as much as 1,263,570 piastres worth per year from *salanganes* nests.

Next to nests, Sulu yields shell from the turtle called *testudo imbricata*: it is thicker, more transparent and more varied than that of other species of turtles; it is in the form of a heart and is composed of thirteen pieces, with twenty-five divisions on the rim. The middle pieces are the thickest, the widest, in a word, the best; the others are called *clogs*. Good shell is in wide sheets, without cracks, blights, and

very transparent. Small, broken and bent pieces have little value. The Chinese of Manila send this merchandise to China, where they make from it boxes, combs and various fancy objects. A lot of it also go to Spain.

Balate (*bicho de mar*) or sea-cucumber called *tripang* in Sulu and *hog-shum* in China, is a kind of shapeless zoophyte resembling a black gherkin or a piece of dried black pudding; it forms an important article of commerce between Sulu and Manila. Merchants of that city send it to China, where it is highly valued. Chinese eat it cooked, sometimes by itself, sometimes mixed with other dishes; they know thirty three different species of it, whose prices vary considerably: then, too, there is a kind which is quite superior and which they call *van-se*. It is found in abundance in all these latitudes. The island of Macassar alone sends per year 70,000 piculs to China, and to Manila still much more.

Shark flippers or fins are also an article of food of which Chinese are very fond and of which the island of Sulu provides a considerable quantity; but it is especially from Bombay and from the Persian Gulf that they get the greatest quantity: five hundred of them are needed to make a picul, which is bought for 20 to 45 piastres.

Sulu also sends nacre to Europe and China: in China it sells for 12 to 15 piastres per picul. It is one of the objects on which merchants of Sulu cheat very well: they often put stones in the parcels; thus they must never be weighed without having been opened first.

Wax, gold and pearls will complete the return cargo of an expedition to Sulu. When the gold is in dust, a lodestone must be run through it to remove iron particles which rascals from Sulu mix with it. In general, pearls of Sulu are small; the Chinese buy them to grind for medicine for their patients.

One must count seven to eight months for the period of an expedition from Manila to Sulu and back.

Departure of ships for the Moluccas takes place in the months of December and January. Merchandise brought there are the same as those for Sulu, also some fancy objects and dresses for wives of residents and higher authorities. Cacao, birds of paradise, cloves, nutmeg, etc. are brought back from there. These islands are a Dutch possession: thus one can do business there with the greatest security. But import duties being very great, a lot of contraband is

practiced there. Freight is 5 percent on the value of merchandise, plus 3/4 percent per month.

There was a time when the need for sea-cucumber, turtle shell and nacre was so keenly felt in Manila, that people searched all over for them, urging merchants to make several expeditions to islands situated east of the Philippines. Ships passed through the San Bernardino Strait and went to the islands of Fidgi or Viti by 19° north latitude and 209° west longtitude of Paris; but this trade was given up since the time when in one of these enterprises, Mr. Barano, a rich merchant of Manila, for several years governor of Samboanga, was massacred there with all the crew of his ship, and was never heard of afterwards, except perhaps for one man, named Fernando, who was picked up, in 1829 by Mr. Dumont of Urville.

The Pelew Islands are an archipelago which, from time to time, some ships from Manila head for: they bring there painted cloths, glass pearls of all colors, knives a little bigger than our table knives and all kinds of old scrap-iron, taking in exchange sea cucumbers, turtle shell and nacre.

Some expeditions were also made to Tonga-Tabou, scene of the shipwreck of Captain Lafond, and commercial relations were established with the Sultan of Mindanao; but they have ceased since the assassination of a Frenchman called Martin, seven or eight years ago. This brave man settled for a long time ago in the province of Pampanga where his widow and children still live and whom the author of this work has met, had realized a large and fine return cargo, when he was treacherously killed, with part of his crew, in the port of Dabao.

There is reason to be surprised that two such large cities, capitals of countries so rich and so fertile, and located so close to each other as Manila and Batavia, had not established closer and more important trade relations with each other. It must be noted that at a certain period of the year, Manila is the inevitable passage of ships going to China at counter-monsoons; they pass east of the island of Java and west of the Philippines, close enough to Manila to reconnoiter almost the bay. But this city still retains very vivid and bitter memories from the time when the Netherlands belonged to Spain and especially that time when the Dutch, after having chased the Portuguese from the Moluccas, came to place themselves in ambush at the entry of Manila Bay, awaiting there the arrival of galleons from New Spain. In the meantime,

from accounts of the year 1839, it shows that Manila sends to Java cigars, *guinaras* and some other merchandises. Since then, several expeditions still took place and an advantageous trade could undoubtedly be established between the two countries.

Singapore is an island situated at the southern end of the peninsula of Malacca; it forms one of the principal warehouses of the English possessions beyond the Ganges and the central and intermediary point in the relations between Bengal and China.

Manila sends to the market of Singapore, sugar, indigo, hemp, buffalo hide, sapan wood and cigars; on Spanish ships they send to Manila, cotton cloths, wax, copper, iron, steel and some hardware articles, which English firms of Manila send for from Europe through Singapore. Several French merchandise were imported since some time ago through the same route.

Off-shore trading between Singapore and Manila is extremely active; in 1842, it went up to 36,000 tons and a value of four million and a half piastres. Moreover this trade is all to the profit of Singapore, which encumbers the market of Manila with the merchandise it sends there.

Among other English possessions, Bombay has maintained its relations with Manila, and we have reason to believe that they take place partly through steamboats.

Australia, with which contacts in 1837 were almost nil, has since then established very active relations with the Philippines. Sydney now gets three million worth of inferior sugar used for the distillation of rum, and cigars.

A short time after their settlement in the Philippine islands, the Spaniards obtained permission to trade with different ports of China; but they hardly profited from this advantage except for Macao, and in this respect they shared it with the Portuguese.

Commerce of the Philippines with Macao consists mainly of paddy rice; it is done through twenty-five ships per year. While relations with every other foreign country can not take place except through the ports of Manila or Samboanga; those of the archipelago with Macao are free for several other ports of the colony. These are the ports of Carimao and Salomague, whose rice is of a remarkably fine quality,

which export the most rice, apart from Manila, Pasacao, Sorsogon and Capiz. It is mainly during the north-east monsoons which last six months, that one can load in the first three of these ports. The ships used, from 450 to 520 tons, draw very little water; when they are bigger, they go to Whampoa, in the river of Canton, where every ship carrying 3,000 piculs of rice can go without paying duties: a ship can make up to five voyages per year. The Chinese Custom House of Macao does not collect duties on rice; but the Portuguese customs, for there are two in this city, requires 4 *chapecas* per *bayo* or bag, which makes 30 to 40 piastres for loading a ship of 400 tons. When the cargo consists of any other merchandise but rice, the ship is measured in the Chinese way and pays duties; it is issued a title called *chapa*, through which when it returns, it pays only one-third of its duties.

Apart from rice, Manila also sends to Macao some *balate*, *salanganes* nests, *zibis* (dried shrimps), buffalo hide, logwood, cotton, deer sinews called *nervios de venao*, shark fins, ebony wood and molave, nacre, liquid indigo or *tintoron*, gold dust and some other less important articles.

As for the exchanges Manila receives from Macao, we believe we cannot give a better idea of them except by transcribing the details of the cargo of a Chinese sampan which entered Manila during our stay in this city.

261 covered jars of garlic and salted radish
8 piculs of *agua mala*
15 *id.* vitriol
204 gantas of Chinese oil
1,140 *id.* red rice.
2 piculs of Chinese *anis*
3½ *id.* glass seeds (pearls).
50,000 sewing needles
8 *anafres*
275 paper and bamboo fans
10 fans made of cloth
300 small buttons for Chinese shirts
10 kitchen knives
1,563 small trays made of wood, lacquered, and baskets.
100 *id.* with lids
140 *id.* of cardboard
330 dishes of blue porcelain
250 kinds of varnished pottery.
250 small wooden spoons

56 iron spoons
400 *charreros* of fine earth
20 small bamboo baskets
20 piculs of dried fish
160 big bells
1,500 small bells
100 small copper bells
190 covered jars of *canasi*
450 shoes made of a kind of reed
92 *id.* for children
50 baskets of chestnuts
100 *cuacos* of bamboo
17 *id.* of nankin *cati* cords.
200 *id.* of wax
2 ½ piculs of *chanchao*
490 *catis* of tea of different kinds
2 piculs of large floor nails
27 *timoins* for boxes of varnished cardboard
15 *catis* of liquorice juice
4 *id.* of *chojua*
108 spitoons, green pottery
620 brooms of coconut flock and brushwood
820 ear-picks
80 small mirrors in wooden frames
4 doormats made of coconut flock
3 piculs of banana flowers
4 small boxes with moving designs
30 hand lanterns made of sheet metal
44 small boxes made of Chinese crockery
15 *id.* with silk flowers
20 envelopes of hulled *guingon*
13 cabans of *guingon* in its husk
34 piculs of *guatubin*
10 p. shoemaker's thread
21 p. of *joix*
568 hams
12 small baskets for games
40 *jupaos*
10 *catis* of *jongos*
15 *id.* of *joguin*
24 pieces of *luconan*
520 Chinese livres in white
72 asortments of small books made of crockery
150 pieces of *cambaya* linen
100 *id. id.* worked on *id.*
5 large files
57 stone mills for grinding
35 Chinese cards

21,183 pieces of nankin, lst, 2nd, and 3rd class
3,186 of *jipo id.*
1 *caban* (sack) of dried apples
4 pieces of blue cotton cloth, glossed
8 *ternos* of mortars
206 pieces of *ninfas*
1,990 *catis* of small sweet oranges
3 *cabans* (sacks) of nuts
12,000 pears
2,800 umbrellas made of different colors of paper
92 *id.* from Japan
542 plasters of *luyo* and *parto*
70 piculs of Japanese paper
6 *id.* writing paper
36 *catis*, blotting paper
36 piculs of alum
1,600 sharpening stones
600 small green earthenware plates
12,832 large white porcelain plates
81 different shapes *id.*
715 small green jars
3,420 assortments of small black jars, different kinds
51,661 blue crockery plates
11,500 tinderboxes complete with fire
50 *catis* of *rebetes*, combustible wicks
150 Chinese limestone
18 pieces of black satin
50 *catis* of *suncas*, or pine resin
12 pieces *saya saya* (levantine), worked on
200 piculs of *sutanju*, a kind of vermicelli (noodles)
200 hand saws
100 saws of one span
220 small soup dishes of bluish porcelain
11,000 bamboo *sipit*
100 toothbrushes
225 brushes for shoes
25 *catis* of *senti*
57 jars of blue crockery
60,000 cups of different kinds
2,000 small tea-cups
1,620 tailor's scissors
5 piculs 11 *catis* of ink
80 copper pots
137 species of bowls with handles
900 species of lamps *id.*
53 inkpots
24 *id.* lacquered
53 *id.* made of stone

1,000 *tinjoys*, a kind of pottery lamps
3 pieces of velvet
1,773 jars made of green crockery of different kinds
4 screens
189 earthenware jars
3 jugs of first quality
2 piculs of *tojo* or Chinese wood
2 *id.* of rum
21 night lights in green crockery
464 plant shoes
25 *id.* for children

In general, it is the Chinese of Manila who buy this cargo. Among the imported objects, a great number are used as gifts.

Purchases from China have gone up to 4.5 million piastres in 1842, the amount having almost doubled since 1840. At present, timber from the Philippines goes to Hongkong, where, moreover, the sojourn of Europeans is going to attract coffee, cigars, sugar, and rum from Manila.

Movement of navigation between Manila and China has taken up 35,000 tons in 1842: this is more than 1/3 of the total navigation of the port.

In recent times, a particular circumstance has occasioned a double movement of importation and exportation of currency between China and the warehouse of Manila. Rather large sums of piastres from Mexico, having been introduced in the Chinese market where usually only Spanish piastres are accepted, and not being considered legal tender, were forced back to Manila. If one believes information received on the spot, the manufacture of fake piastres, which is supposed to be very active in Canton, might not have been an irrelevant reason for this ebb.

CHAPTER XXX

CONTINUATION OF COMMERCE

We have now come to the commerce we call beyond the two Capes, and the first to draw our attention is that between the Philippines and the mother country.

Free and direct relations with Spain were established as a result of the abolition of the privilege of the Company; on September 6. 1834, the parts of Cadiz and Santander were the ones with which contacts became the most active. The cargoes of ships are composed of the main merchandises from the archipelago and from China. Logwood serves as ballast; sugar is enclosed in *bayones* or bags made of braided palm leaves; in the steerage are placed salted or dried buffalo hides, indigo, shell cloves, cinnamon, and some merchandise from China. These ships are generally insured at the price of 4 percent from November 1 to May 1, and 5 percent from May 1 to November 1, including damages. Foodstuff carried by Spanish ships pay a duty of 1 percent *ad valorem*. Gold and silver bars are free of all duties.

During the north-east monsoons, the crossing is always very successful. At that time of the year, only twelve or fifteen days are needed for crossing the China Sea and the straits; whereas once one gets to the month of May, often fifty days are needed to reach only the straits: some American ships are the only ones that dare to go there during that season.

To return from Spain, one prefers on the contrary, the month of April, because in July, the north-west wind which is favorable, is met at the Cape of Good Hope and one arrives in Manila in September, with the help of the southwest *collas* which are still blowing. The months of October and November are dangerous because of hurricanes or *baguios*.

Importations from Spain are composed of red wine from Catalonia, sweet Malaga wine, Xeres and San Lucar wine, in casks and barrels; abundant wines and liquors in bottles; anised brandy, which is of wide consumption; writing paper; playing card of a certain dimension, edibles and some other indispensable articles. The most sought-after are sausages, preserved artichoke hearts, olives, cheeses, Galicia hams, Flanders butter, sausages (chorizos),

oil, chick-peas, beans. Three percent is paid per Spanish ship and 7 percent per foreign ship, according to an appraisal made in advance. The freight is not determined at all. The commission is 2 percent without guarantee. In 1841, the total of importation was 1,000,000 piastres, and of exportation was 4,729,000 piastres. In 1842, 6 ships, of 3,408 tons, entered from Spain to Manila, and 8 left from it, of 4,085 tons. Trade was thus in Manila's favor.

Of the foreign countries, England shares the greatest part in the trade of Manila. This part was more than a fourth in 1842; that is to say 7,500,000 francs in importation and 5,000,000 in exportation. Cotton cloths and among others cloth called *cambayas*, an article of wide consumption in the Philippines, form the great part of shipments from England; in exchange it takes sugar and indigo. The direct relations between England and Manila have shown some diminution in the end, but those of this port with the English colonies of India and Australia have grown rapidly; in 1842 they constituted a sixth of the whole commerce of Manila.

The United States are already fighting with England for the importance of their commerce with the Philippines; they have a share for 1.6 in the exchanges of Manila with all countries. Their shipments, which went up in 1842 to more than 3 million, consists of cotton fabrics or cloths (ecrus) and in articles necessary for the fitting-out of vessels. The cruising ground maintained by the American military marine in these latitudes, gets its provisions usually in Manila or accordingly, it behooves the Union not to allow articles of that nature to be lacking.

The ecru cotton goods from the United States are responsible for 2/3 of the local consumption. For this fabrication, it is known that the manufacture of the Union has made great progress. Its ships load in exchange, in Manila, almost all the abaca and the ropes that are exported and rather large quantities of sugar. In 1842 they took almost 5 million products.

The part taken up by France in the trade of Manila, in 1841, is resumed thus:

Coffee	175,000
Sugar	111,000
Indigo	85,000

Hides	29,000
Cigars	222,000
Turtle shell	38,000
Sapan wood	22,000
Other articles	68,000
Total	750,000

EXPORTATIONS FROM FRANCE

Cloths	Fr.	12,000
Wines		56,000
Various merchandises part of which are bonded goods		124,000
Total		192,000

Such a state of things is certainly very distressing and becomes all the more so when one considers that among the natural or manufactured products of France, there are many which would obtain preference over all others in the market of Manila, if it were sufficiently supplied with them. Among the number are found especially *cambayas*, which unquestionably surpass those of England in quality and color; but they must have 1 vare 1/3 length by 3-1/2 of width. Then come kerchiefs in printed cambric, calicos and parcels, remnants of silk dresses, vests, thin sheets in blue, black or fancy, hats, children's bonnets, porcelains, Parisian-manufactured products, somewhat thick stationery for the government, uncut paper of 32 centimeters by 24; certain hardware articles, perfumes, jewelry, compasses, silk stockings: all, however, in small quantities.

Here is the state of the general movement of trade in Manila in 1841:

It amounts in total to a sum of 40 million francs, of which:

importation	17 million
exportation	23

The main countries with which Manila effected this trade are, according to the rank of importance:

Importations to Manila	Export from Manila		TOTAL
	Fr.	Fr.	Fr.
England	8,959,000	5,435,000	14,394,000
United States	3,275,000	4,696,000	7,971,000
Spain	1,000,000	4,729,000	5,729,000
China	2,155,000	3,293,000	5,448,000
East Indies	431,000	1,719,000	2,150,000
Sydney (Australia) .	81,000	1,096,000	1,177,000
France	192,000	750,000	942,000

The principal merchandises of this trade consisted of:

1° For importation		Countries of Origin	
	fr.		fr.
Clothes: Cotton	6,775,000	England	5,179,000
		United States . . .	1,444,000
Clothes: Linen	557,000	China	503,000
		England	54,000
Clothes: Wool	297,000	England	258,000
		Hamburg	39,000
Clothes: Silk	74,000	China	47,000
		England	16,000
Edibles	615,000	United States . . .	211,000
		Spain	134,000
		England	115,000
		China	47,000
		Indian Archipelago	52,000
Metals	379,000	England	294,000
		Batavia	34,000
Wines and spirits	338,000	Spain	200,000
		England	64,000
		France	56,000
Raw silk	326,000	China	326,000
Tea	310,000	China	310,000

Hardware	273,000	England	171,000
		China	93,000
Articles for the marine	235,000	England	158,000
		United States	46,000
Stationery	216,000	China	153,000
		England	40,000
Glassware and crystalware	172,000	England	97,000
		United States	22,000
Perfumery & Haberdashery	125,000	United States	46,000
		England	33,000
		China	25,000
Pearl Nacre	108,000	Sulu islands	105,000
Saltpeter	102,000	East Indies	102,000
Umbrellas	101,000	China	101,000
Stoneware and Porcelain	91,000	China	68,000
Currency	1,131,000	United States	732,000
		Spain	220,000
		Batavia	116,000
		Hamburg	50,000

2° For Exportation	fr.	Countries of Destination	fr.
Sugar (317,147 quintals)	6,994,000	England	2,832,000
		United States	1,423,000
		Sydney	676,000
		Bombay	604,000
		Spain	507,000
		Belgium	415,000
		Hamburg	176,000
		Singapore	170,000
		France	111,000
Tobacco — In Leaf	2,971,000	Spain	2,971,000
Tobacco — Cigars	2,143,000	England	840,000
		Sydney	294,000
		France	222,000
		Spain	183,000
		Hamburg	160,000
		Netherlands	136,000
		Singapore	96,000

		Bombay	68,000
		United States	58,000
		Batavia, etc.	50,000
Indigo (6,896 quintals)	2,268,000	United States	1,065,000
		Spain	444,000
		China	304,000
		England	172,000
		Belgium	138,000
		France	85,000
Abaca (Native Hemp) — Filaments	2,087,000	United States	1,523,000
		England	445,000
		Singapore	69,000
		Hamburg	29,000
Abaca (Native Hemp) — Cordage	226,000	Spain	50,000
		England	43,000
		Sydney	33,000
		Singapore	32,000
		United States	24,000
Gold Dust	812,000	China	721,000
		England	81,000
Swallows' Nests	488,000	China	488,000
Coffee (5,195 quintals)	344,000	France	175,000
		England	57,000
		Sydney	57,000
Sapan wood	238,000	England	66,000
		United States	42,000
		Singapore	39,000
		France	22,000
Crafts in mats and hats	223,000	Spain	90,000
		United States	45,000
		England	33,000
		Valparaiso	21,000
Leathers	205,000	England	117,000
		France	29,000
		Hamburg	24,000
Sea Cucumbers	179,000	China	179,000
Shell	140,000	France	38,000
		United States	35,000
		Hamburg	27,000
		China	25,000
Cotton	124,000	China	105,000
Rice	99,000	China	99,000

Edibles	89,000	China	89,000
Currency	1,068,000	China	985,000
		Spain	48,000

In 1840, the total of Manila trading with all countries had been 35 million, of which 16-1/2 million was for importation, and 18-1/2 for exportation. Comparing these results with those noted for the year 1841, one finds in the latter's favor an increase of 5 million francs, which applied almost exclusively to exportation. The countries which principally profited from it were Spain for 1,958 francs, and China for 1,527,000 francs.

Commerce of Manila with China in 1841

Merchandise imported from China to Manila

Cloths	Linen	503,000 fr.
	Silk	47,000
Raw silk		326,000
Tea		310,000
Stationery		153,000
Umbrellas		101,000
Hardware		93,000
Stoneware and Porcelain		68,000
Edibles		47,000
Other articles		507,000
Total		2,155,000

Merchandise exported from Manila to China

Gold dust	721,000 fr.
Swallows' nests	488,000
Indigo	304,000
Sea cucumbers	179,000
Cotton	105,000
Rice	99,000
Edibles	89,000
Silk cloths	15,000
Currency	985,000
Other articles	310,000
Total	3,295,000 fr.

The total of this trade, importation and exportation together, amounted to 5,448,000 or about 13 1/2 percent of the total trade of Manila with all countries, summed up as follows:

Importations	17,038,000 fr.
Exportations	22,942,000
Total	39,980,000 fr.

COMMERCE OF ENGLAND WITH MANILA

According to the decennial table published by order of parliament (1831-1840 period), the commerce of England with the Philippine Islands consisted in 1840 of the following:

Principal merchandises imported into the United Kingdom

Non-refined sugar	69,980 quintals (50.8 kg.)
Raw hemp	15,430 *id.*
Cassia lignea (imitation cinnamon)	85,000 pounds (453 gms)
Indigo	39,000 *id.*
Wool	7,000 *id.*
Manufactured Tobacco	4,000 *id.*
Straw hats.	3,000 in number

Principal merchandise exported from the United Kingdom

	VALUE IN FRANCS
Thread and cloths	
Wool	3,727,000
Cotton	3,541,000
Line and Hemp	471,000
Other Articles	398,000
Total	8,137,000

The value of English exportations for the Philippine Islands has increased notably in 1840; in none of the preceding years had it reached anywhere near this figure.

Here moreover is the progress it followed starting from 1831:

1831	988,000 fr.
1832	2,557,000
1833	4,632,000
1834	1,915,000
1835	3,243,000
1836	1,295,000
1837	845,000
1838	795,000
1839	1,086,000
1840	8,137,000

The quantities of merchandise of foreign origin re-exported from England for these islands are insignificant.

DESIGNATION AND NATURE

of cotton and woolen cloths imported usually in the trading center of Manila; quantities imported in 1838; current prices and freight on January 1, 1849 and during the first semester 1841.

MERCHANDISE	UNITS	PRICE	IMPORTATIONS IN 1838
Long cloths (36 inches by 40 yds.) (of 914 mill)		Piastres	
fine	per piece	4-3/8 to 5	
medium	*id.*	3-7/8 to 4-1/8	
inferior	*id.*	3 to 3-1/2	41,266 pieces
Grey shirtings (36 to 37 inches by 40 yds)			
1st class	*id.*	3-6/8 to 4	
Ordinary, common	*id.*	3-4/8 to 3-6/8	137,946 *id.*
Cambrics (batiste) (44 inches by 12 yds)			
fine	*id.*	2-1/4 to 2-1/2	
medium	*id.*	1-1/2 to 1-7/8	
inferior	*id.*	1-3/8 to 1-7/8	
Grey twills (42 inches by 32 yds).	*id.*	3-1/2 to 3-6/8	not indicated
American brown twills (30 inches)	per yard	1/8 to 3-6/8	*id.*
Turkey red cloth (33 inches by 24 yds.)	per piece	5 to 5-1/2	1,500 pieces
Twills and jeans	per yard	2/8 to 3/8	not indicated
Lapper muslins (40 to 42 inches by 10 yds.)	per piece	1-3/8 to 2-2/8	22,550 pieces
Jaconas and mulls (40 to 42 inches by 20 yds).	*id.*	1-6/8 to 5	18,065 pieces
		reales reales	
Cirsacas (26 inches by 24 yds)	per yard	1-1/4 to "	22,266 *id.*
twilled and corded (same dimension)	*id.*	2 to 2-1/2	not indicated

MERCHANDISE	UNITS	PRICE	IMPORTATIONS IN 1838
Printed cotton cloths (furniture chints and fancy printed cottons) 23 inches by 28 yds.	per piece	3 to 3-1/2	
– a single color (26 inches by 28 yds')	*id.*	2 to 2-1/2	12,853 pieces
– Andrinopol red (turkey red prints) 24 inches by 29 yds.	*id.*	6-1/2 "	
Cotton handkerchiefs with printed or woven borders (33 sq. inches)	per dozen	7/8 to 2	843 dozen
– so-called turkey red cambayas (33 square inches)	*id.*	1-1/2 to 3	48,932 *id.*
– so-called bandanas *id.*	*id.*	2-3/8 to 2-6/8	
– *id.* and pink	*id.*	2 to 2-2/8	38,341 *id.*
– with fancy corners (canted)	*id.*	6/8 to 7/8	
Gingas called carancla-nes acambayados (checked ginghams measuring 24 by 32 yds.)		reales reales	
– red background (41 inches wide)	per yard	1-3/4 to 2-3/4	
– blue, same dimension	*id.*	1 to 3	41,585 pieces
other kinds, 30 inches wide	*id.*	1/2 to 3/4	
		Piastres Piastres	
Madras cambayas	per corge	50 to 70	478 corges 87 dozens ker-chiefs.
– from Europe, 42 inches by 3-1/2 yds. Sheets (58 to 60 inches wide).	*id.*	40 to 60	
1st class	per yard	2-6/8 to 3-1/2	
2nd class	*id.*	1-3/4 to "	18,148 yards
3rd class	*id.*	1 to 1-1/3	
Serges (long ells)	per piece	8 to 10	170 pcs.
Camelots (30 inches by 55 yards)	*id.*	20 to 23	423 *id.*
Lastings (26 - by 55 –)	per yard	5/8 to 3/4	39,171 yards
		reales reales	
Flannel	*id.*	1-1/2 to 2	7,550 *id.*

ARTICLES OF EXPORTATION	UNITS	PRICE		
		Piastres		Piastres
Sugar				
1st class	per picul	5		"
2nd *id.*	*id.*	3-1/2		"
Coffee				
1st *id.*	*id.*	10	to	11
2nd *id.*	*id.*	8-3/4	to	9-3/4
Indigo				
1st class	per quintal	64	to	70
2nd class	*id.*	50	to	62
Cocoa	per caban	21	to	23
Rice	*id.*	7/8	to	1
Coconut oil	12 gallons	2	to	3-1/2
		Reales		Reales
Rum	per gallon	2	to	3
Tobacco		Piastres		Piastres
in leaf	2 arrobes	5-1/4		"
cigars	per thousand	5	to	6-1/2
Cotton	per picul	12-1/2		"
Abaca hemp	*id.*	4		"
Shell				
1st class	*id.*	500	to	7000
2nd class	*id.*	350	to	450
Mother of Pearl	*id.*	9		
Gold dust	per tael	15	to	20
Yellow wax	per quintal	35	to	36
Hides				
Buffalo	per picul	3	to	3-1/2
Cow	*id.*	5-1/2	to	6
Sulfur	*id.*	2-1/4	to	2-1/2
Wood				
Sepan	*id.*	3/4		"
Ebony	*id.*	1/2		"

CURRENT AVERAGE PRICES

during the 2nd semester of 1841, of the principal articles of trade of Manila

Designation of Merchandise	UNITS OF QUANTITIES		VALUE		Observations
	Weights & Measure of the Country	Weights& Measure of the Country	Money of Country	Money of Country	
Articles of importation			Piastres	Fr.	
Cambayas					
French	corge	20 pieces	50	280 fr.	Plentiful in trading center
English	*id.*	*id.*	45	252 "	
Madras	*id.*	*id.*	60	336 "	
Cotton cloths					
white	40 yards	36.80 meters	3.4	19.60	Difficult sale
ecru	*id.*	*id.*	3.4	19.60	
Cambaya handkerchief	dozen	"	1.4	8.40	
Sheet	yard	,92 meter	2	11.20	Small demand
Wine in bottles					
Champagne	dozen	"	10	56.20	*id.*
Bordeaux	*id.*	"	4	22.40	Easy sale
Brandy	tube	540 liters	110	616 "	Easy sale for Spanish origin goods
Articles of exportation					
Abaca	picul	63.25 kg.	4.6	26.40	Easy sale
Coffee	*id.*	*id.*	9	50.40	Difficult sale
Cigars	Case of one thousand		6.4	36.40	Wide sale
Abaca cordage	picul	63.25 kg.	7	39.20	Easy sale
Indigo					Difficult sale
1st class	quintal	46 kg.	64	358.40	
2nd class	*id.*	*id.*	50	280 "	*id.*
3rd id.	*id.*	*id.*	23	128.80	*id.*
Sugar	picul	63.25 kg.	4	22.40	Easy sale

The freight from Manila for London was, on January 1, 1840,

4	sterling pounds 10	shillings per	ton of sugar
2	"	—	*Sapan* wood
5	"	—	hides
4	7	—	hemp

STATE OF THE GENERAL MOVEMENT OF THE TRADE OF MANILA IN 1842

NAVIGATION

Country of Origin and Distination	Entry		Exit		Total	
	Ships	Tennage	Ships	Tonnage	Ships	Tonnage
China	65	19,152	62	16,126	127	35,278
Australia (Sydney)	31	8,835	22	4,662	53	13,497
English Indies	17	4,858	24	9,798	30	13,168
United States	12	5,172	16	6,337	28	11,509
Spain	6	3,408	8	4,085	14	7,493
England	4	1,602	14	4,636	18	6,232
Dutch Indies	4	1,211	9	2,460	13	3,671
Sulu Islands	3	445	3	985	6	1,440
New Zealand	3	1,126	3	985	3	1,126
Cape Colony	3	1,126	2	698	2	698
Mexico	2	681	2	698	2	681
Sandwich Islands	2	369	1	204	3	573
Belgium	2	369	1	235	1	235
TOTAL	149	46,869	162	50,226	311	97,095

Here is the participation of the principal colors in this navigation (import and export together):

English	39,819 tons
Spanish	25,018
American	19,692
Chinese	3,771

Two French ships, one coming from Batavia, the other from Singapore, entered Manila during the second semester. The latter got underway for China.

Countries of Origin and of Destination	Importation fr.	Exportation fr.	Total
England	7,466,000	5,099,000	12,565,000
United States	3,154,000	4,772,000	7,926,000
China	2,694,000	4,422,000	7,116,000
Spain	893,000	5,323,000	6,216,000
British Indies	3,137,000	1,404,000	4,541,000
Australia (Sydney)	480,000	2,546,000	3,026,000
Mexico	1,886,000	"	1,886,000
Chile	1,070,000	"	1,070,000
Sulu Islands	617,000	69,000	686,000
Dutch Indies	226,000	409,000	635,000
France	610,000	"	610,000
Cape of Good Hope	"	188,000	188,000
Belgium	143,000	46,000	189,000
Sandwich Islands	126,000	36,000	162,000
Hanseatic cities	"	40,000	40,000
TOTALS	22,502,000	24,354,000	46,856,000

The principal important commodities of this trade, between Manila and different nations were:

1° for Importation		fr.	Country of Origin	fr.
Cloths	Cotton	ecru . . 1,973,000	United States . . .	1,223,000
			England	474,000
			Singapore	276,000
		others . 2,879,000	England	1,701,000
			Singapore	690,000
			China	345,000
		Cambayes . 1,362,000	England	586,000
			Singapore	546,000
		6.214,000	France	228,000
	others 612,000		China	273,000
			England	115,000
			Singapore	103,000
			France	50,000

Edibles	961,000	Spain	267,000
		Sulu Islands	296,000
		China	91,000
Marine articles	693,000	United States	397,000
Wines and Beverages	468,000	Spain	389,000
Porcelains and crystals	361,000	England	94,000
		France	87,000
Hardware	278,000	England	158,000
		Singapore	86,000
Stationery, book-trade	180,000	China	68,000
Metals	148,000	England	37,000
Tea	141,000	China	141,000
Drugs and medicines	123,000	United States	40,000
Mother of pearl	101,000	Sandwich Islands	88,000
Currency and precious metals	4,569,000	Mexico	1,886,000
		Valparaiso	1,024,000
		Singapore	874,000
		China	752,000
		United States	123,000
Bonded imported merchandise and non-denominated	5,927,000	England	3,963,000
		United States	1,050,000
		China	441,000

2° for Exportation	fr.	Country of Destination	fr.
Sugar	5,059,000	Sydney	1,591,000
		England	1,358,000
		United States	842,000
		Bombay	736,000
		Spain	229,000
		The Cape Colony	122,000
Tobacco — in leaf	2,522,000	Spain	2,522,000
		England	485,000
		Dutch Indies	238,000
Tobacco — cigars	1,235,000	British Indies	192,000
		China	189,000
Abaca and abaca cordage	2,553,000	United States	2,204,000
		English colonies	146,000
Indigo	1,343,000	England	538,000
		China	455,000
		Spain	173,000
		United States	167,000

Coffee	894,000	United States	218,000
		England	212,000
		Sydney and Singapore	186,000
Swallows' nests and Sea-cucumbers	489,000	China	467,000
Gold dust	421,000	China	421,000
Rice	356,000	China	348,000
Cotton	330,000	China	317,000
Tinting wood	260,000	England	87,000
		China	69,000
Leathers	259,000	England	98,000
		China	87,000
Cotton cloths*	248,000	Dutch Indies	103,000
Mat crafts	215,000	English colonies	146,000
Rattans	213,000	Spain	205,000
Mother of pearl	159,000	England	154,000
Timber	132,000	China	90,000
Currency	1,312,000	China	1,041,000
		Spain	156,000
		Singapore	115,000
Non-denominated Merchandise taken from the warehouse	5,697,000	Spain	1,991,000
		England	1,960,000
		United States	1,112,000
		China	400,000

It is seen above that France had sent to Manila in 1842 for 610,000 francs of its products. Here are the details of its shipments:

Cloths	Cotton	Cambayas	231,000 fr.
		others	17,000
	Wool		35,000
	Silk		15,000
Porcelain			53,000
Wines and other beverages			45,000
Glassware and crystals			34,000
Haberdashery and perfumery			25,000
Furniture			23,000

* Out of the 248,000 francs, the value of the total exportation, the so-called piña cloths, articles of a budding industry in the country, figure for almost 100,000. The United States bought half of it; England, Spain and China imported the rest.

Book-trade, Stationery	23,000
Clocks and watches	14,000
Drugs	14,000
Other articles	81,000
	610,000

It shows from the above documents, that in spite of the decrease of trade of the Philippines, relative to the great prosperity enjoyed by the colony in former times, the actual operations in Manila, the only port of the Spanish Indies open to foreign trade, can not be but very significant.

The total value of importations and exportations amounted in 1842 to almost 47 million francs.

The traffic of navigation, during the same year, was 97,000 tons (entry and exit together).

These figures are distributed as follows:

Entry: 149 ships gauging 47,000 tons and bringing 22 1/2 million products;

Exit: 162 ships gauging 50,000 tons and loaded with a value of 24 1/2 million.

We are now going to examine the operations of Manila with the principal countries.

ENGLAND. – In 1842, its shares in more than a quarter of the trade of Manila; its share was 12 1/2 million, of which 7 1/2 was for importation and 5 for exportation.

Cloths, particularly those of cotton, among whose number are found the handkerchiefs called *cambayas*, an article of wide consumption in the Philippines, form the major part of shipments from England. It takes in exchange sugar and indigo.

The transactions of England with Manila underwent some diminuition last of all, but those made by this port with the English colonies of India and Australia made rapid increases.

The value of exchanges made with these colony-countries constitutes in 1842 a sixth of the total commerce of Manila and amounts to 7 1/2 million.

The commercial relations between Sydney (Australia) and the capital of the Philippines, which were all in 1838, have reached in 1842 a value of more than 3 million. The importation from Sydney to Manila remain very little. Some maritime provision articles are the only ones brought by English ships which come to seek freight, after having deposited in Australia their cargo of emigrants; but this colony draws from Manila considerable quantities of sugar and other products.

The English possessions of India, and in particular Bombay and Singapore, maintain with the Philippines a very active off-coast trade which in 1842 took up 26,000 tons and involved products with a value of 4-1/2 million. A good part of the merchandise which feed it come only in transit to Manila, either from Europe for China, or from China for Europe.

To conclude, we will add to these various items of information the movements of individuals entering Manila and leaving it; we will take the year 1841, taken from notes given to us by the port captain.

		Entry	Exit
Spanish	Plain private persons . .	69	63
	Civil employes	24	9
	Idem military	28	25
	Religious	12	5
	Troops	82	36
	Foreigners	89	268
	Chinese	781	268

CHAPTER XXXI

GENERAL CONSIDERATIONS

Just as we finished the task we have imposed on ourselves, we feel the need of putting before our own eyes and those of our readers the resume of facts we presented to them, while accompanying these with some comments which will render them more striking and aid the readers to derive from the facts the usefulness we wish and hope to give them.

Of all the colonies founded by Europeans in distant regions, the Philippines was perhaps the least known; nevertheless, what country would deserve more to be known? The area of this archipelago, its numerous population, the mildness of its climate, the prodigious fertility of its territory, its inexhaustible natural wealth, the industrious character of the natives, everything contribute in giving it a very special importance. We would congratulate ourselves sincerely and we would have succeeded to a great extent in our project if we were able to draw attention to this beautiful country.

Since the island of Santo Domingo is lost to Europe for ever, only two colonies can compete for interest against the Philippines, the islands of Cuba and Java, and we dare to say, if circumstances would allow Spain to draw the most possible advantage from our archipelago, its value would infinitely surpass that of the two other colonies; we will add what can seem a paradox in the eyes of many persons: in the actual state of minds, Spain is perhaps the only nation in whose hands the Philippines could reach the highest degree of prosperity to which nature destines it. To grasp our idea, one must remember what we said in the first chapters of our work, on the manner in which these islands were discovered, civilized and ruled up to the present.

At the time when Spain was forming its first settlements in the Philippines, Europe was reverberating with cruelties practiced by the Spaniards in their conquests in America, and their monarch ardently wished to wash himself of the reproaches which his lieutenants had merited only too well.

In forming the new colonies, Charles V was not guided by the ambition to increase his territorial possessions or accumulate new wealth; he possessed enough of these to satisfy all his wishes; but if the monarch was contented, the Christian in him could not rest as long as there remained gentiles to convert: that was then the first goal of the conquest

of the Philippines. Vast armies were no longer sent to gorge themselves with treasures in a new Eldorado: three hundred soldiers and a small number of religious sufficed to establish Spanish domination solidly in these islands and to maintain it up to the moment of writing. What European nation would be capable today of continuing the work of Charles V? It is hardly France where the ideas seem turned towards another goal; it is hardly England whose Biblical and Methodist missionaries would destroy in ten years the result of the work of three centuries. We will therefore recall here what we said several times in the course of our work: if ever England became mistress of the Philippines, with the exclusively mercantile spirit coming to replace the disinterested practices of the Spanish people, this magnificent colony would soon be lost to the whole of Europe.

The period of discovery of the Philippines was especially favorable for the execution of those vast enterprises, an execution depending only on the will of the monarch. One encountered none of those baneful delays which stop decisions and compromise results; there were no small ambitions to tame or to satisfy; no hankering schemes extending the orders of the government not in the interest of their country but to win at any price a title or position; on the contrary, everything was great and noble in the enterprises, whose first goal, in the eyes of the government as much as in those of the citizens, was to contribute to the civilization of humanity. We can not refuse ourselves the duty of making here again a comparison issuing from what we have just said: it is precisely when Germany is torn by schism and reform, when England and the Netherlands are separating themselves violently from communion with the Catholic Church, when France defends itself only with difficulty against innovators, it is then, we say, that the faithful nations of Spain and Portugal, sheltered from the religious quarrels, think only of spreading up to the antipodes, the religion of Christ, so that Saint Francis Xavier and so many other missionary generals would give to the Church more children than Luther and Calvin take away from it.

The great distance separating the Philippines from the metropolis, a distance rendered more perceptible by the dangers of navigation, at a time when science had not yet reached the point it has reached since, and when the Portuguese did not allow foreign nations to round the Cape of Good Hope, this distance contributed in leaving in the hands of the clergy and the religious corporations

almost the whole government of the colony; often several years passed without news from Europe. In the interval, if the governor died, the archbishop of Manila found himself in charge *ad interim* with the administration of the country; and in the provinces, he delegated his power to the bishops, his suffragans and the friars.

For a long time Europeans in the Philippines were in a small number, and consequently, they would have been at the discretion of the natives of the country, if they did not apply themselves to gaining the latter's affection, and thanks to the help of religion, they succeeded. Since the beginning of the conquest, the Indios were granted numerous franchises and there are efforts to give them instruction; thus today the Indios of the Philippines form the nation which is the most skilful, the most industrious, the most advanced in civilization of all the colored races: they are naturally good, gentle and affable, their ways are pre-possessing. As to these they add courage and resolution, the Philippines could one day become the preponderant insular power in these latitudes; and if ever the nation, to its misfortune, tried to shake off the benevolent yoke under which today it enjoys peace and veritable happiness, the results of its emancipation would be incalculable for the Netherland possessions and even for China, while the rest of Europe would feel the repercussion.

But without allowing ourselves to be led into speculations of uncertain promise, we will point out that since the opening of the ports of China, the Philippines was called upon to play an important role in trade in the Far East. This archipelago separates the Pacific Ocean from the China Sea; in the north it overlooks the Channel of Bachis, and in the south that of the Moluccas. The ports and roadsteads it possesses in great number on these two seas render it equally accessible to ships of all countries and in all seasons of the year. It can easily keep the channel leading to China at the period of contrary monsoons, and if ever it were considered suitable to establish a military port there, only several ships would suffice to make it completely master of this channel. On the other hand, local trade is facilitated by numerous communications existing between bays, ports and most of all rivers, where some steam boats belonging to the colony would maintain daily contacts.

When, following troubles agitating the kingdom at present, the Spanish government will have recovered peace and a stable position, and, recovering its natural forces, it

is able to use them for the general good, there is reason to believe that it will realize the significance of the colonies remaining to it. If then it opens to trade different points in the Philippines, if for these points it chooses places advantageously situated on the two seas, if it declares trade in the port of Manila free, if it forms a warehouse in Mariveles or in the Gulf of Lingayen, the results it will be able to obtain will be immense. As for the situation of Manila, whose port is one of the biggest and safest in the world, this city would easily become the center of importations and exportations in the whole world. In the course of this work, we saw the marvellous rise of its trade in a very short time, even in the unfavorable situation in which circumstances have placed it, thus, the movement of this port, which in 1810 was 7,350,000 francs, rose in 1841 to 40,000,000 fr. Based on this, let one judge what it could become.

As for local trade, it is particularly necessary to free it from dangers threatening it from the part of *moro* pirates infesting the sounds of the sea separating the islands from each other. For this purpose, one would have to open easier communications by land, by sheltering the roads against periodical floods and combining them in such a way that to go from one island to another, one would never need to take the long way around. Then, as we said earlier, light steamboats would cross these short spaces and moreover would furrow the lakes and rivers.

A very great advantage would still result from this increase of facility in the communications; it would cause the disappearance of the differences existing between various dialects spoken by the people. The Tagalog language, mother language of all the others, would become the general language of the country; it is rich, sonorous, expressive, and would not take long in having its own literature, worthy of taking its place among those of the peoples of Europe.

In the preceding chapters, we spoke in detail of natural products and manufactured products of the Philippines; allow us to recapitulate here in a few lines what we said.

The *cotton* of this archipelago is considered of a quality superior to that of Bombay; *indigo* is equal to that of Guatemala; *coffee*, especially that of Silan, is exquisite and bears comparison with that of Moka: tobacco, very abundant, suffers somewhat from neglected cultivation and ever more, fabrication; better managed in these two aspects, it

would unquestionably be worth that of Havana, and the quantity the country is in a state to produce, would suffice to supply the whole world: *rice* and *sugar* could become important articles of trade with China; each time the rice harvest is lacking in this empire, it is to the Philippines that it comes to provision for the needs of its immense population and very often already, these islands have drawn considerable profits from this branch of trade. *Abaca*, an exclusive product of the Philippines, is exported to the United States, and since, like wood, it occupies considerable space on board, it would furnish freight for a great number of ships. *Iron* abounds in this archipelago, but up to the present, it has hardly been exploited; probably China would seek it if it found some at such a short distance from its coasts.

Let us recall again here what we reported on the state of industry. Today cloths manufactured in the Philippines are used only by the inhabitants, but some of them are of such admirable fineness and of such perfect workmanship that they would unquestionably be sought after in all Europe if the natives took some efforts in making their fabrications more conformable to European taste. In reality, they have set themselves to this since some time ago, and the result has been the exportation of some pieces of *piñas* and *sinamay*. The silk cloths called *tapis* are faultless. Colors used are fast and add to the quality and durability of the cloths.

Agriculture should be more encouraged than it is now; it was for this purpose that in the beginning it was decreed that Chinese and Japanese who would obtain permission to inhabit the island could practice no other industry but that, for which moreover, it was known that those nations have a particular aptitude. Reasons which we cannot mention have paralyzed the execution of these decrees. We will only point out that among these reasons is the hate felt by the Indios for the Chinese, who has caused perpetual collisions, while the Chinese, in spite of their unity, were not in a number big enough to be able to defend themselves, in the long run, against attacks by natives. As a result they ended up settling in Manila where they are suffered because they are needed; they maintain themselves through influence they have had the skill of acquiring and by the *esprit de corps* animating them: in the course of this work, it was seen that more than once they have been dangerous for the government. They have

the advantage of all speaking the same language for they all come from the same province, and as this language is extremely difficult compared to that of the country they live in, what happens is that they understand each other, understand what everybody says and are understood by no one. As for the Japanese, they are extremely rare in Manila; one sees only those stranded by tempests on the coasts of Luzon.

Religious corporations are almost the sole proprietors of the island of Luzon; they lease their lands to natives at very moderate prices. Some Europeans and some sons of Spaniards have tried to establish plantations and exploit them on their account, but they could not succeed and were obliged to give them up, after having made great sacrifices, having had to fight constantly against competition from Indios who produced at a much cheaper price than they. In effect the latter have no luxury needs to satisfy. Their clothes are of the simplest; for food, they are contented with rice cooked in water, a little fish and a piece of sugar. Most of them drink only water; in reality, they cannot do without tobacco and betel nut, but they procure these very cheaply and often these are given to them free. Their only really important expense are cockfights; sometimes these become for them sources of considerable losses.

Next to the convents, the principal proprietors are Chinese mestizos. They are rich, industrious, economical, and know how to manage the Indio and make themselves obeyed, even while treating him harshly; they give him little to eat, even less money, make him work a lot and punish him severely; they are so convinced that only strictness can make the native move, that they have generally adopted as maxim, that with the Indio one must always have bread in one hand and a cane in the other. Moreover the Indio is essentially just; when he feels himself guilty, he keeps quiet, but looks for a chance to avenge himself if he is unjustly punished. It is said that in Manila it often happens that Indio servants resign because their masters don't beat them. Similar to what is told about the wives of people in Russia who consider blows from their husbands as signs of love, they say: "My master does not strike me, therefore he doesn't love me."

What seems most insupportable and most vexing to the Indios is the capitulation to which they are subjected under the name of *tribute*. It is to be desired that some means can

be found to replace it with tax-money in kind in favor of the proprietors, who would remit to the government the value of the *tributo*. The general commerce of the colony would draw great profits and the morale of the natives would improve. One should perhaps also try to stimulate in them a need for moderate luxury, principally in the matter of clothes. If, instead of being satisfied with a remnant of rough *guinara* for a shirt, they wore cotton and *sinamay*, the manufacturer of the country would derive much encouragement. On the other hand, properties should be made cadastral to regulate ownership and at the same time give a greater impulse to agriculture.

We spoke about the Philippines above as one of the three finest colonies that the European nations possess in the other parts of the world. Of these colonies, two belong to Spain: the Philippines and Cuba. Our archipelago has over the latter island an advantage whose influence is incalculable. There are no slaves at all. No one can foresee what effect would be produced in Cuba by the abolition of slavery, inevitable at a certain point. At present so rich, so productive, and such a great resource for the metropolis, this colony perhaps become only a burden, like Jamaica already is for England. Then the Philippines would inherit the whole importance of Cuba and would become an inexhaustible source of wealth for Spain, provided, however, that this kingdom knows how to protect itself from intrigues which will not fail to be agitated around it in order to seize such a beautiful possession, and provided too that it is prudent enough not to listen to perfidious propositions in a moment of financial distress, and to involve the future of the nation just to get out of a momentary inconvenience.

But the Philippine islands are rich in resources, and although encumbered by the mother country, will know how to estimate its products according to the requirements of the new needs. What financial means did it have, around twenty-six years ago, when all of a sudden through the most abrupt crisis, it was deprived of means sent to it by New Spain? One knows that the *situado* (payment assigned to a fund) of several million francs brought by the galleons of Manila every year then served as payment for all employes, and that moreover the *boletines* distributed to widows and orphans of officials, as well as to others, well-deserving in the colony, granted each one a comfortable existence by assuring them a part in the freight of ships sent by the government of Manila to the Spanish colonies of America. The sale of these privileges (*boletines*) when one could not

wait for the return of the ships, procured through an easy transfer, certain advantages for the most interesting part of the population, while the other part, less pressed by need, could wait for the return of the ships and realized thus enormous profit.

The uprising of New Spain broke out; it was caused by well-known Spaniards betrayed abroad. An expedition had to be prepared in the island of Leon to go and suppress it; but there again, the occult hand, which had prepared everything, diverted the coup, overthrew poor Spain and thus assured the emancipation of Spanish America. The revolution of the Peninsula was therefore proclaimed in Cadiz, and being carried out rapidly to the rest of this kingdom, left its colonies, at grips with the civil war, trying to establish their independence.

The Philippines was then suddenly deprived of all the help it had enjoyed up to that time; those were its only resources. Civil and military were equally affected. But what perseverance can do in a country as naturally fertile in resources! At the end of several years, the arrears were paid and advances ever remained. The country reached the peak of prosperity. While Spain was in a commotion, poor and unable to increase its finances, the Philippines, rich and enjoying peace, responded to the cry of distress of the mother country by handing over its treasures.

Such too was the prosperous bearing of the island of Cuba; the more the affairs of the Peninsula were declining, the more that colony seemed to profit from the lesson of misfortune in order to raise itself to the highest point of prosperity and, in its turn, lavish its wealth on the metropolis which had nourished it for so long.

Who had prepared the means that these colonies were able to create? The Spanish government, which is waiting only for a propitious moment to shake off the burden of its domestic dissensions. Consider this, with its only elements of prosperity, Spain, released from the convulsions still tormenting it, will rise, and soon take the rank proper to it among the nations.

The native of the Philippines is the most fortunate man in the world. In spite of his tribute, there is no being living in society who pays less tax than he. He is free, happy and does not think of revolting at all. Peaceful inside, the government has therefore no troubles to fear

except those which could come from outside, but the temporary occupation by the English seems to prevent all fears in this matter; it has given, indefinitely, arms against the foreigner against whom one was skilfully able to inspire horror among the natives.

We also believe that Spain can count on its colony in the Far East: whatever happens, the latter needs only the resources it possesses at present; the spirit animating it is a guarantee against feelings which may be awakened in it by any new movement occurring in Europe. But if, pushed to the limit by the blindness of those who held the helm of affairs erstwhile in Spain or through the exigency of a restless metropolitan population too used to allowing itself to be influenced, the Philippines was threatened by the same annoying measures that one had already wanted to put in effect, then, we dare say, this colony would be completely lost for Europe.

The classes, from which one has intentionally kept a distance, although they are closer than elsewhere, and particularly than those in Hindustan and the Malay countries, have always been a source of security for the Philippines. There the native is an enemy of the mestizo and vice versa; neither one nor the other sympathizes at all with the Chinese. It seems to us therefore certain that whatever the perspectives of the future one may wish to present, these inhabitants will reject these because of the reciprocal hate inspired in them by the difference of their origin.

Like nations who know how to colonize, Spain knew how to exploit these animosities; it has never forgotten that the provinces of Ilocos, for example, do not like the province of Cagayan, do not get along with the Pangasinans; Pampanga with Bulacan and Tondo, whose different dialects increase the distances yet: it is with the help of these rivalries that it keeps them in obedience. Not satisfied with these means of security, the government has created others by elevating certain Spanish and Chinese mestizos, by giving small posts and granting some honors to the Indios of the provinces; following the same policy, it honored with the Spanish uniform, corps which, up to now, had been armed in the native style, and the European gun replaced Pampango arrows.

As for the Philippine Spaniards, whom intentionally, we have not mentioned, they know how important it is

for them to maintain the state of affairs. The massacre of the French and some other foreigners in 1820, and the attempts of which they were almost victims themselves a day later, have taught them enough the importance of maintaining peace in the country.

It is said that nothing must remind the *native soldiers* that they are Filipinos; they must be *denaturalized* by incessantly bringing them closer to us. The same step was followed in India by the English, in the Dutch colonies by the Dutch, and the experiment has also shown, in those two countries, the advantage of *Europeanizing* native troops. We should have followed this example by elevating some devoted Arabs, by giving some of them the honor of being conferred our military insignias, instead of going down to their level ourselves, even to the extent of wearing the *burnous* and the *yagatan.*

After his service, the Indio soldier can put aside his military livery to put on his striped pants and *sinamay* shirt; he can go back to his guitar and his cock, but nothing in him changes; above everything he knows that he is a soldier, that he is above the simple Indio, that he is the enemy of any province which is not his and from where his regiment is not recruited; he knows that his position imposes on him duties to be fulfilled. He faces death with composure, and led by good European officers, one can count on it that he will never retreat. With a good pilot for master, he will be made into the best sailor.

The Philippines would have nothing to fear except for Spain and Spanish soldiers, moreover it no longer wants the service of the latter, who, in the Philippines as in America, have only rarely learned how to get along with each other. In Manila one needs superior employes who are well rewarded and of tested devotion, and most of all land and sea officers perfectly acquainted with their duties in the colonies.

If the Philippines was not able to profit from its position, if two hundred years ago and more, it did not disdain the relations it had already established with the port of Amoy, if it neglected those it had with Macao and put completely aside its direct trade with China, if the resources which, as in other Catholic nations, were open to them in China and Japan, were closed to them since, it has only itself to blame, and this mistake should be all the more obvious to it since it could not be better placed for getting the

most profit.

In China, the Jesuits played too big a role: as in Manila they threatened the other religious congregations; they had to be moved away. Then there were intrigues in the court of Rome, and it is certainly only through this means that the unfortunate idea was inspired at the Holy See of sending to Peking *a latere* legates who, by requirements and measures which could neither be understood nor accepted, chased away from China the missionaries who had precisely obtained the confidence of the emperor and already put down bases for a solid and lasting future.

In its turn, Manila became the theater of pursuits exerted against this congregation; nevertheless, everybody agrees that it has left indelible traces of its passage in all provinces subjected to its spiritual government.

The inhabitants of Tonquin, Cochinchina, Siam, Cambodia and some other neighboring peoples had commercial relations with Manila, which it wrongly abandoned, but it could still renew them if it felt the need, for its former rights are not at all stipulated.

The Indian archipelago, which can not take long in becoming the center of great trade, where Europe will find itself obliged to direct its policy, is so close to the Philippines, that those islands are also destined to share the advantages which other countries will be able to draw from it, a well-marked progressive movement is being prepared, and before long, France will understand the whole significance of having a toe-hold in these latitudes.

In these archipelagoes, there is no single point which, if belonging to France, would not furnish it with, among other advantages, that of being able to construct, on the spot, ships on which would be loaded not only local foodstuff, but also timber in planks (teak, with which ships lasting a century long are made), of a value at least equal to that of logwood, for example, which Europe gets daily from these latitudes.

Nevertheless it would be necessary to hurry, if France wished to create a shelter there, a political and military point, a maritime port for the provisioning of its vessels in these seas, which today are, for all their needs, at the mercy of the foreigner; from this point it could also, in case of war,

disturb the enemy greatly, at the same time protect our merchant ships.

Our possessions in the South Sea would thus be naturally linked to our colonies of Bourbon, to our possessions in Asia, whose *guinees* and other cloths were formerly sought in the Philippines and in the other groups of the Indian archipelago.

Aside from resources offered by a vegetation as lush as that in intertropical regions, France would find here free-hand work, the sale of its painted cloths and printed cloths for profitable exchanges in rice, tobacco, spices and other colonial products we obtain at great expense from abroad; it would trace with China in those very abundant marine products which form the principal articles of trade of that empire with its neighbors.

We will not insist any longer on what we have just said; we will only point out that in several years the deserted island of Singapore became one of the most important points in these distant seas by proclaiming itself a free port.

Let us consult the early times of the conquest of the Philippines; let us follow the skillful course of the English; let us imitate the discreet prudence of the Dutch; let us accept their experience as guide; let us take them as examples today, as these last two powers themselves did partly with regard to the Portuguese and the Spaniards, whose restless spirit, not knowing how to be satisfied, were not able to resist the wise and so-cleverly hidden schemes which England and Holland, nations which appear to be rivals, had hatched against them in the seas of the Far East.

In the meantime, if a serious case occurred, a maritime war for example, and our navy, whose future is threatened by the absolute lack of timber, will be caught completely unaware. Our vessels, tracked down in the seas of China as in a lake, will have no point in which to take refuge, for the Philippines, our sole possible ally, will perhaps itself be in danger, and the Marquesas whose ports are so unsafe, will not be able to offer us either shelter or any means of provisioning.

Our local trade is in appearance prosperous, but in fact constitutes only an exchange between ourselves and is supported by no future base; it will cease as soon as the

unusual luxury need disappears, which are created by the constitution of a new society, and the same time is not far when reforms will take place. As for the foreign trade which France maintains with the rest of Europe, one has a presentiment of the role it is destined to play. In spite of the attempts of our merchants, one knows the results obtained against us by the foreigner; it will not be these attempts alone which will prevent a domestic commercial crisis. It is by creating a new career in the Far East and by establishing an *emporium* of our products that French industry and commerce, taking place in that great drama of speculations which is going to be played in this part of the world, would be able to observe what is happening at every moment in the markets of China, that in the English and Dutch colonies, and profit from speculations which will be open to us there.

Let us look around us and we will see the unparalleled efforts being made daily on all sides to increase foreign trade. England is particularly enriching itself, growing in power and assuring itself more and more of foreign monopoly through this foreign trade alone and the consequences resulting from it: do we not see it already aiming to become the capital of the world because, coalitions becoming impossible in the future, no one will be able to dispute the absolute empire of the seas from her? We believe the time is not far when it will proclaim its ports free to all nations of the globe.

But where is this digression taking us? Time presses and here we have arrived at the limits of our work.

Now it remains only for us to say a few words about ourself, the sentiments that moved us before undertaking this work, and to make known the principal sources from which we drew our information, without counting the verbal sources which we mentioned on several occasions in the course of this volume.

Upon arriving eight years ago in this picturesque country, we felt a delightful thrill at the sight of such beautiful nature: those gigantic mountains covered with century-old trees of eternal verdure, those delightful valleys, those small huts used as dwellings by human nature, a civilized nation, a big city, rich and capable of satisfying all the pleasures of life, big towns, luxury and almost European customs added to gentle ways and the most affectionate hospitality!

Placed between this admirable nature and this advanced civilization, could we remain an idle spectator of everything surrounding us? Our first aim was therefore to observe; later we formed the project of writing, on the very spots, a work which would deal with the Philippine islands, which we wanted to make as complete as possible. We proposed to ourself to describe the almost unknown races inhabiting them, make known their practices, institutions, dialects, customs, mores, administration; finally to furnish ample material for reflection for the scholar, historian, and observer.

To execute our project, we had to consult works already published and compare them with observations we were personally in a position to make. The last task became difficult in a country where the most purely scientific researchers often gave rise to unjust interpretations and have more than once brought misfortunes on the persons who wanted to engage in researches. As for ancient works, after having skimmed through them avidly, we found in general, only vague, diffuse, and often contradictory details. In this way we went through the work of Doctor Antonio de Morga, published in 1609; the General History of the Philippines, in 14 volumes, by Father Juan de la Concepcion, printed in the convent of Our Lady of Loreto in Sampaloc, in 1792; the General History of the Philippines, by Father Joaquin Martinez de Zuniga, printed also in Sampaloc; the work of the Jesuit Murillo, that of Father Francisco Combes, that of Colonel Aragon and others. We consulted also the voyage of Le Gentil and some other modern works. Among the latter, we will mention particularly the State of the Philippines by the author of Aristodeme; we borrowed interesting information from him. This work, whose existence was unknown to us and which we found in Cadix when, aboard the state steamship *Archimede*, we put in at that port in the beginning of the year 1844, had just come out; our work had already been submitted to the editor. We likewise profited from documents communicated to us by conscientious persons on whose knowledge we could count.

We would like to hope that our work will offer some use, especially at a time when through the opening of the ports of China, the Philippines will be called to play such a great role in the political scene in this part of the world. May success crown our efforts and may the readers pardon imperfections they will be able to find in this work, written in the midst of innumerable difficulties and finished at the point of embarking for a distant destination which will keep us separated from our country for perhaps several years!

END

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